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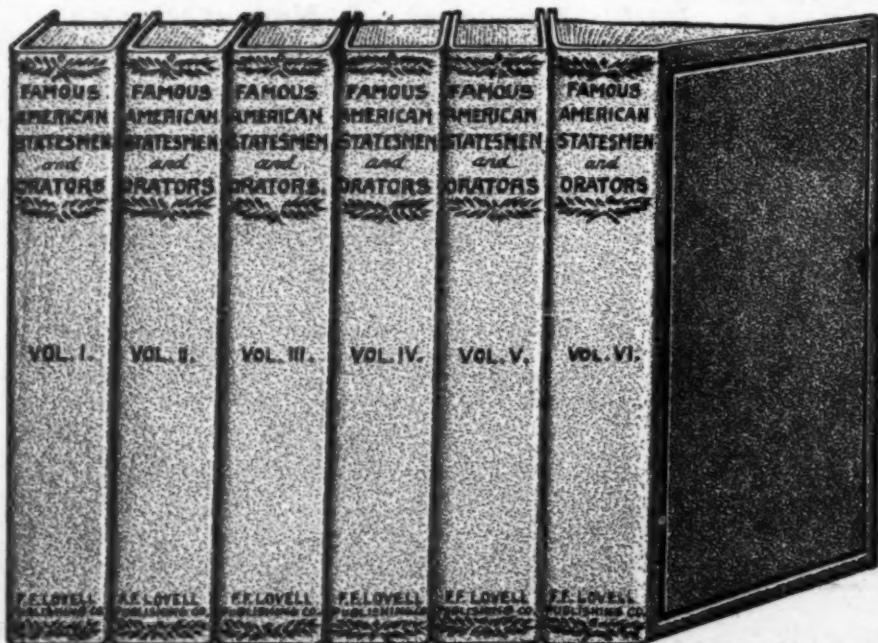
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The Christian Century

Volume XXI

CHICAGO, ILL., MARCH 31, 1904

Number 13

EDITORIAL

THE SIXTH ANNUAL CONGRESS

THE Congress of Disciples held last week in Chicago was a representative one. Pastors, teachers and laymen from widely separated sections of the country and holding various shades of theological belief were present and greeted each other as brethren. A beautiful spirit was manifest throughout. There was a recognition that Christian life and character were of supreme value and that to know Christ and the power of his resurrection were of first importance. When Christian men place the emphasis at this point, making life—union with God of greater moment than doctrine or dogma, then it is possible for them to come together and to think aloud and talk over their common intellectual problems.

Three things characterized this session and as far as we know have characterized all sessions of the congress—loyalty, liberty and love. There was a deep and earnest desire to know the truth and to be true to it; to be loyal to those things which are vital and fundamental. The spirit of freedom permeated the atmosphere. The Judaizer and legalist would not have found the company to his taste. He would doubtless have felt it his duty to light the fagots, believing that he was doing God's service. But the love of the divine Redeemer filled the hearts of those present, sweetening their lives, broadening their sympathies and binding them together in common fellowship. With all their questionings one could not but be impressed that they were men of faith, men of convictions—willing to die if need be for the cause of truth as God had given them to see the truth, nay more willing to live for the truth which is a severer test of one's loyalty and devotion.

The papers were uniformly strong, thoughtful and thought-provoking. Some things were said which sounded strange and startling but perhaps not more so than did the declarations of the fathers to their day and generation. Every religious movement is a subject to a common danger and ours is no exception. We have many things peculiar to us which are in our favor. But is it not possible that an unwritten dogma may become crystallized and prove as great a barrier to progress as though it had the sanction of a council and authority of the Pope? This is the common danger. But it never can come about if we are true to the spirit of the Master. The guide post of one generation can no longer become the hitching post of the next, so long as men dare to think and

to be true to their deepest convictions. We have nothing to fear from honest and sincere investigation. Our God will keep us in perfect peace if our mind is fixed upon Him.

We have arranged to give our readers portions of the various addresses during the next few weeks which we are sure will be very much appreciated. The address which was most thought-provoking and which was most revolutionary in its character was that of Prof. Foster on "The Need of a New Apologetic," a report of which we give in this issue. He is a man of deep religious experience and his life has been given to the consideration of the great problems of the Christian faith both as a pastor and a teacher. The paper by T. W. Grafton will be enjoyed both for its comprehensiveness and its spiritual appreciation.

"FUNCTIONING SERVICEABLY"

THE sixth Congress of the Disciples of Christ is now history. The attendance was not large but the subjects treated were very large. The function of the congress is entirely distinct from the function of our conventions. The former is critical, the latter inspirational. The former deals with knowledge problems and worth problems, the latter with practical problems. The congress at Indianapolis dealt with Biblical criticism. The congress at Lexington considered the relation of evolution to Christianity. At Cleveland the question of authority in religion was prominent. At Des Moines federation had the right of way and in this last congress Christian union was manifestly very prominent.

The phrase which was used most frequently and pointed most puns, "to function serviceably" may well be applied to our congress. Using the original phrase, coined by Bro. Richardson of Kansas City, "it works well." However, such critical thinking as has characterized our past congress appeals only to a very limited constituency. If our congress shall continue "to function serviceably" it should combine constructive worth to critical thought. True the papers of the congress must state the problems for discussion as they really are to-day. Those who are striving to guide truth seekers into a fuller knowledge of God's ways with men must face the worst as well as the best in modern thought; must fairly and frankly state difficulties as well as victories for truth. Those of us who feel that the resurrection of Jesus and his supernatural birth are inseparably bound up with our Chris-

tian faith need not be alarmed if a few followers of Ritschl put a large emphasis upon worth values as opposed to knowledge values. If the congress opens our eyes and gives us a larger vision of God and duty and immortality it has "functioned serviceably."

SIR EDWIN ARNOLD

SIR EDWIN ARNOLD, the author of the "Light of Asia," died at his London home Friday, March 25. Sir Edwin Arnold filled such a large place in the literary world that we hope to give a more extended notice of his life and work later. While his name is inseparably linked with his poems, "The Light of Asia" and "The Light of the World," his chief service to mankind was as a journalist. He was one of the editors of the London Telegraph almost continuously from 1861 to within a short time before his death. It was Arnold, with the New York Herald, who sent Henry M. Stanley to Africa to complete the discoveries made by Livingston. He sent George Smith on that wonderful tour of discovery through Assyria. As an editorial writer he was famous in London's journalistic circles for his intimate knowledge of eastern politics.

But it was as a poet, not a journalist, that Sir Edwin Arnold was known to the world. His verses possessed all the vivid oriental coloring of a warm-hearted imagination.

Sketch of His Career.

In taking a brief glance at the career of Sir Edwin Arnold, he must be considered first as a scholar, then as a critic, poet, a journalist, and an orientalist. He was born on June 10, 1832, and educated first at the King's school at Rochester and King's college at London, where he was elected to a scholarship at University college, Oxford.

In 1852, while at Oxford, he won the Newdigate prize for his English poem on the "Feast of Belshazzar." He graduated in 1854. He was appointed principal of the British Sanskrit college at Poona, India, and fellow of the University of Bombay, holding these offices through the mutiny, and resigned in 1861.

His Earlier Verses.

In his five years' residence in India Arnold made a thorough study of Hindustan literature and history. Returning to England in 1861, Mr. Arnold became a member of the editorial staff of the London Daily Telegraph, a position he held until his death. For his interest in exploration in Africa and excavation in Assyria he was made a Fellow of the Royal Asiatic and the Royal Geographical Society of London.

In 1879 Mr. Arnold published "The Light of Asia," an epic poem upon the life and teachings of Buddha. In 1883 he won additional praise from the critics

by his "Pearls of the Faith; or, Islam's Rosary; being the ninety-ninth beautiful names of Allah, with comments in verse. In 1888 Sir Edwin Arnold was created a knight commander of the Indian empire by Queen Victoria, and in the same year he published "With Sa'di in the Garden; or, The Book of Love," a poem founded on the third chapter of the Bostân of the Persian poet Sa'di. For this he was decorated by the shah of Persia with the Order of the Lion and the Sun. * * * In recent years Sir Edwin published "The Light of the World," "The Tenth Nurse," "Potiphar's Wife and Other Poems"; two books of travels, "India Revisited" and "Seas and Lands," as well as "Japonica," a work on Japanese manners and customs, and "Adsuma," a Japanese tragedy.

In the closing years of his life Sir Edwin Arnold's interest seemed to be transferred from Persia and India to Japan. He was a friend of the mikado, and the latter in recognition of his genius bestowed upon him the Order of the Rising Sun. It was during this stay in Japan that Sir Edwin married Tama Kurakawa, a Japanese woman, who afterwards became a social favorite in London.

A STATEMENT

The Christian Century and its editors, Herbert L. Willett, J. J. Haley and Charles A. Young, have consistently insisted on the importance of proper emphasis in religious teaching and life. We do not discredit doctrinal discussion, but we insist upon giving as much emphasis to devotional life as to discussion of doctrine. While the question of baptism for the remission of sins is important we should not emphasize it in our preaching and journals until our religious neighbors consider it our main contention. Discrimination and the balance of emphasis is a rare gift which preachers and editors alike should cultivate. This balance of emphasis is found in the Christian Century's motto, "Loyalty to the Word of God and Liberty in the Son of God," loyalty first, then all the liberty consistent with the mind of Christ. "Ye shall know the truth and the truth shall make you free." In putting more emphasis upon the spiritual life of the church than upon such doubtful disputations as "The Real and Formal Remission of Sins," and "Fraternal Associates," we are not denying the liberty of the person who upon every occasion possible insists upon forcing these secondary matters upon the attention of the public. We shall have more to say upon the importance of the proper emphasis in regard to religious questions later. We have made the foregoing statements that our position may be clearly understood by those friends who think we are not consistent when we decline to discuss local problems in a national paper. As so many of our friends have asked how we could consistently be an elder in a congregation where so much emphasis is given to a very secondary matter, especially since we hold the opposite view from that of the pastor of the congregation, it may be sufficient to state that the writer is not and never has been an officer in the congregation where he worships. As the pastor's published statements have made his position the common property of the brotherhood, there

is no longer any secret about the matter that all of the editors of the Christian Century have expressed themselves as deeply regretting that a matter of such minor importance should be given so much prominence. However, as long as he is loyal to the divinity of Christ and the mind of Christ revealed in the New Testament we must accord him the liberty of doing what we deeply deplore.

EDITORIAL PARAGRAPHS

Burton's Fall:—Here is a lesson for young men who have political aspirations. Senator Burton of Kansas has been a brokerage politician for years, and although his chief end in life has been to make money out of political pulls, he has sacrificed honor, character, everything, and is a miserable failure. He was convicted in the United States District Court at St. Louis Monday of corruptly using his official position to protect a bucket-shop. Being found guilty on five counts, he can be sentenced to prison for ten years and fined ten thousand dollars. Young men, even in politics honesty is the best policy. Mr. White says: He will go out of office poor in worldly goods and still poorer in friends. Young men

have seen his wicked prosperity and have been misled to believe that trickery pays. Yet by the miserable tragedy of his fall he has written for the whole nation an object lesson on the profitableness of decency and of the simple life with its homely rules of honesty. Probably the worst feature in this sad case is the fact that the railroads of Kansas elected Burtoh, knowing his disreputable traits.

We hoped to have a full report of the important meeting of the educational society in this number of The Christian Century. We arranged with Secretary Harry G. Hill to furnish us a report, but it has failed to reach us in time. Carey E. Morgan was elected President. We want our readers to know that commendable progress is being made by this society.

Many a wound of friendship heals, but the wounder and the wounded are never the same to each other afterwards.—James Lane Allen.

A man's greatness is seen in his recognition of goodness.

The man with a message always has an audience.

Easter Church Philanthropy

By George L. Snively

THE eastern religious press is teeming with advocacy of church consolidation and Christian union. Most of this thought and action springs from sources apparently independent of our own fraternity. These efforts, supplemented and led by our own, bid fair to soon make Christian union the most conspicuous of church problems. A thrilling question with Disciples, who have long waited for this auspicious opportunity for the presentation of "our plea" to the serious consideration of the religious world, is whether this restoration movement in itself embodies such proof of its being the Church of Christ, in a sense the denominations are not, as to lead to its acceptance as the nucleus around which all the children of God will gather in such agreement and concord as to answer Christ's prayer for a united people.

Unquestionably we have the primitive faith, names, sources of authority, government, baptism, purpose, and a missionary zeal differing only in degree. The slightest scrutiny, however, reveals one sensational lack of the primitive practice, and that is in the particular of church benevolence.

Benevolence is a grace too largely committed now to State, Catholics, and lodges. Early Christians were not more distinguished because of their white lives in front of the dark background of heathen immorality, than for their daily altruism exemplified in the midst of the cruel egoism and destitution of paganism. In its earliest day (cp Acts 2:46) the church organized a benevolent association that should never have been permitted to become inoperative.

When representatives from the various consolidating hosts come to us, as they will, and ask: "What do ye more than others?" to prove your closer conformity to the primitive church than others and to justify your asking us to assemble under your banners? we must, among

other things, say to them, "We do more than ye all to reproduce to the poor all ministries of Him who went about everywhere doing good unto all men," or they will look for another!

Reading Acts, the Epistles and other credible early church histories, we are convinced that fully half the activities of the primitive church found expression in practical benevolence. We, too, must more freely "abound in this grace also" if we would worthily wear the name of the Church of Christ. No other interest of the church on a stated day should receive more eloquent advocacy and general recognition than this holy, apostolic ministry.

Easter is the time to consider the imperial privilege of co-operating with our National Benevolent Association in the care of its hundreds of dependents in old people's homes, orphanages, free hospitals. In all parts of our country should be these sweet asylums for the poor and unfortunate that they may be blessed, Christ be endeared to all, His church honored, and men saved through a conviction that Jesus is still in the midst of the people, divine in His love, omnipotent in His power to help and save.

Churches and Bible schools everywhere are requested to make special celebration of the day, and with reference to the resurrection of Christ's poor up from squalor and despair into their rightful inheritance of love and favor and joy.

Fellow ministers, tell in your Easter sermon the trophies our church is winning in this realm of service. Give as convincing proofs of a Savior majestically risen on the world's first Easter morn the old saint in a home of love, the orphan in an atmosphere of Christian culture, the friendless sick in a hospital dedicated to the honor and glory of the Great Physician, and a church thrilling with the spirit of Him who said "As ye do unto the least of these even so ye do unto me."

Congress of The Disciples

The Need of a New Apologetic

By Prof. George B. Foster

I WISH to express my high appreciation of the opportunity afforded me in addressing the Congress of the Disciples of Christ. I have had quite a representation of your men in my classes at various times, and they have been second to none in thoughtfulness and devotion. I wish to congratulate you on both the extensive and intensive advance which your people are making. Your watchword is not novelty but progress. Evolution out of the old and adaptation to the new demands of the times, I trust, is your earnest purpose. God fulfils himself in many ways lest one good custom should corrupt the world.

The word apologetic has a certain ambiguity. It is a vindication of some reality which we share, and the method of defending it; as there is a similar difference between a battle and military tactics. The method depends upon the purpose with which we construct the apology, the kind the times call forth. The time was when apologetics had for its special task the vindication of a system of theology, doctrine or confession, which was the subject matter it sought to vindicate; regulated by the forms of thought it was divided into polemics and irenics. Polemics is an apology given by a denomination which defends itself and attacks other denominations. An irenic is for the purpose of pointing out the features common to all.

But a great change has now taken place. The study of history and psychology has done much to effect this transformation. The inalienable constituents of religious experience is no longer doctrine or a sum of doctrines, but something else. The apologist has now a different task. First, to determine the essential nature of religion; what are the inalienable constituents of religion and the Christian religion. Second, to raise the question as to whether religion in general, and Christianity in particular, has right or function in the development of the spiritual life of humanity.

Nature, Function and Proof of Religion.

There are three deeper questions. First, what is the nature of religion; second, function, and third, proof. It is not a system of doctrine, only in so far as it is organically related to fundamental religious experience. There is a point where there is need of a new apologetic, for it is one thing to show us the truth of a system of thought—to establish a criteria,—and quite another to vindicate the experience which is back of it. It requires a different sort of criteria to determine whether a man is in good health or whether a proposition is true. To know a personality is one thing, to know a proposition is quite another. The old point of view asked the question, "Is this doctrine true?" the new point of view, "In this universal growth and development of humanity, will religion function serviceably?"

The test of any force which proposes to enter into the life of humanity must be this. There is a great difference between the point of view whether a doctrine is true, or religion worthful.

What does it signify when you say that a thing is true. Take for illustration the human eye. You ask the question, "Is it true?" If you do, what do you mean? Or you may ask the question about the ear or the tongue. But you will reply that it is not quite pertinent. So similarly, it is not quite the right question to ask, "Is religion true?" For what you measure religion by is itself worthfulness. Does it function serviceably in human experience? This same question is true for art and science. "But surely, you ask, 'is not science for truth's sake?'" Rather, I would say, "truth for the worth of truth." Philosophy would say in one word, "The Professor is trying to state the worth problem." Kant, Lessing and Rousseau taught us to distinguish between the knowledge problem and the worth problem. The man who knows how to make use of this distinction is not disturbed by our modern view of life.

Let us see then just what our distinction between knowledge and value is. Take for illustration the rainbow. There are two standpoints from which you can view it. You can say, it is curved, and it is made up of a combination of colors, and you can proceed to explain it by referring to its causal antecedents, the refraction of light, etc. You are now working along the line of the knowledge problem. But you also say: "It is beautiful." There is your worth problem. "Ah!" some one says, "the proposition that the rainbow is beautiful must be preceded by assent to the explanation. He says that if I don't know about these things intellectually I cannot pronounce a judgment esthetically. It must be made out of fine stuff, pitched down supernaturally from above if I am to see beauty in it.

Hitherto it was believed that the Christian religion had its origin in Israel. But is this true? The historico-genetic student affirms that these things did not come out from the skies to Israel. If we find that these things had their origin further back, "Is the rainbow gone?" Does it cease to have value if it shall be declared on investigation to have had a different origin? What does the new apologetic say? Three things. First, if its ethical religious content has shown us that it functions serviceably, then whatever may have been its origin cannot effect it. Second, if it be a fact that these great experiences had their source in Babylon and not in Israel, shall we regret or shall we thank the God of all the world that he had other children? Third, these values shall not prove valueless to us because they had genetic and not miraculous origin, but on the other hand they shall have greater value because they have been serviceable to others.

Jesus of Nazareth Never to be Surpassed.

The more serious proposition is that which relates to Jesus of Nazareth. There are two views. I belong to that number who hold that Jesus is to be the spiritual leader in the best things of the human race. Come what may, the things he stands for and the content of his life are never to be surpassed. All stars

were made for the star of Bethlehem. No cross can find its meaning save in the cross of Calvary. Can I still hold to my worth problem and hold my attitude to the knowledge problem? It was formerly held that Jesus was an alien from a distant world who was introduced to rectify a calamity which had befallen mankind. But evolution and the belief in the imminence of God are here and are here to stay. It is not possible to hold to an incursion from without; no one knows where. It is easy enough to come from the firmament above, under the old world view, but it is a ruinous position to graft the old view on the new. May I say that the valuation of Jesus remains the same if he came up out of our common humanity, bone of our bone, flesh of our flesh, knowing all of our sufferings, so long as he shows us the ideal aspiration or reverence to God and service to mankind. He is Holy and Redeemer and is none the less whatever his origin may have been. We do not know qualities of the divine higher than that of human. God is life in all life, the love in all love, and the personality in all persons.

What of sin in Jesus? First, it would have passed genetically through the mother. Original sinlessness would be due to accident of birth and not be moral. Sinlessness by donation is not such as we can honor and accept. There is a marble coldness about dogmatic sinlessness that is not worth half as much as we think. I am not meaning to deny that knowledge and value do not press back to a common synthesis. How to relate the problem of the world and life, of causality and highest values, is a great philosophical problem, but upon that I am not entering at this time. By way of illustration, Jesus hanging on the cross, cried his lone cry, "My God, My God, why hast thou forsaken me?" It is just possible that the Christ learned something in that experience that he could not have learned in any other way. There he hangs. How we have wrangled in determining what it meant and how it came about. Jesus was the bearer of higher ideals and falls a victim to the vulgar realities about him. It is the fact and not the explanation of the fact that redeems and builds us up in faith. It can be explained in various ways. What does it mean? What is its value? It is none the less valuable that it is a historical necessity. Is it any less valuable and less divine? Does my explanation destroy my value? Jesus' death is the consummation of that life that most reveals God, and in the use of our natural and historical heritage this valuation is not destroyed.

What Is Religion?

If you ask a Catholic he will say that its content is to be found in the teaching-office of the church, the elder orthodoxy is related in like manner to the Bible. But if you ask a modern man, what is our business, he will say that we are engaged in the task of discovering and producing values. Morality is the production of values. If you ask a savage what it is that he values most, it may be that it is but a fish. You ask another man, and with him it is the moral

ideal. The business of life then is the production of values. Religion is a conviction that Existence is such as to render the production of values possible. The function and organism of the universe is on the side of the man who is producing values. If a man believe that forces are on the side of the moral ideal and are organs of the service of the good, then it must be that there is a moral universe. It comes about that we must hold that there is nothing moral that is not at the same time religious, and there is nothing truly religious that is not moral. There is no relation to God that is not at the same time a relation to man and no relation to man that is not at the same time a relation to God. Our religious conviction is of the conservation of values in the world. All energy is worthful, and all that is, works good forever for that which is good.

Finally, religious ideas and doctrines must pass from the metaphysical to the psychological. The old view had to wrap up and synthesize miracle in values. Goethe said that miracle is faith's dearest child. Whenever a fact expressed to us the highest and deepest truth, we express our highest values through miracles. The religious sentiment is not enough if it does not express this in story, parable, miracle, song. Is that a psychological requisite? The old psychology did a fine task. From Thomas Aquinas to the time of Kant these ex-

pressions of religion were identified with its essence. But what is the idea of the essence of religion from the modern psychology? There is a forward strivingness in all of us for the goal. Even the little babe is trying to get somewhere, and yet it is not apparent that the child has any world view. One school of philosophy held to the belief in innate ideas. But John Locke said he searched the child mind and never found any. The child is ever in the process of expression. Ideas have grown up to function serviceably. What is the function of ideas?

The God idea did not produce religion, but religion produced the God idea, and because that idea functions indispensably in experience we hold it to be valid. The God idea will lead you to creed, confession, doctrine, theology, but let it never be forgotten that ideas have not primacy. What can purify our wills but pure will, but a Holy personality? We are hearing very much these days of religious education. But inasmuch as correct thinking is not the essence of religion we must not over value it. I would rather send my little boy to a woman of ordinary intelligence, who had a pure soul and a look of heaven upon her face, a clean conscience and a heart of tender love than the most expert and acute pedagogue. We are not saved so much by ideas as by life. It is fire that kindles fire and not a theory about fire.

the Divine Word alone as our rule; the Holy Spirit as our teacher and guide, to lead us into all truth, and Christ alone, as exhibited in the Word, for our salvation." Here, whatever light new thought, and new discoveries of truth may throw upon the Sacred Pages of New Testament, must be found the rallying center of the reunited church.

The way seems so plain to us that we can scarcely conceive of the trials of those pioneer days.

The master mind of Alexander Campbell is revealed in the development of what we may term the third distinctive feature of the new movement, viz.: a return to apostolic ideals and practices. His purpose may be stated in one sentence from his own pen: "I believe if we would brush aside the creeds and traditions, we would find a simple and sufficient rule of faith in the New Testament." His program, in a word, was "Restoration," to plan and cause to grow in the fertile soil of the nineteenth century the church of the first century. This, and this alone, consumed the energies of Mr. Campbell and that group of earnest men that gathered around him, and it became the distinguishing characteristic of the churches that grew up under their inspiration and leadership. It led to the abandonment of infant baptism, the practice of immersion, the rejection of ecclesiastical terms and whatever savored of ecclesiasticism in organization, the weekly observance of the Lord's supper, and the simplest New Testament formulas in the expression of Christian faith.

When in 1830 the Disciples of Christ emerged from the mothering care of the Baptist churches, with whom they affiliated as long as affiliation was permitted them, they stood for certain well-defined principles.

1. The churches thus organized were unalterably pledged to the cause of Christian union. They believed and taught on the authority of the Word that divisions among the children of God were sinful, that denominationalism presented one of the greatest barriers to the triumph of truth and that Christ's people must be united before any achievement commensurate with the greatness of his Gospel can be won. Every new church, therefore, became an added protest against existing divisions and an added petition to Christ's prayer for the unity of the church.

2. They urged the acceptance of the New Testament as the only authoritative standard of Christian doctrine and the essential bond of Christian union. Creeds, as authoritative statements of belief had, it was shown, always been divisive.

3. They recognized the simple confession of faith in Jesus as the Son of God and the World's Savior as the only authorized statement of belief necessary to acceptance with God and membership in the church of Christ. The New Testament, which they accepted as the sole guide in all matters of religious duty, presented no other test of the correctness of a man's faith than this simple statement of truth, sanctioned by Jesus and demanded by his apostles.

4. They adopted the customs and practices of the primitive church as revealed in the inspired writings, not only because apostolic, but because catholic.

What is the Distinctive Mission of the Disciples? By T. W. Grafton

WE ARE just closing a century of splendid achievement as a religious body and may well pause to take a survey of what has been accomplished; and determine from it and from the conditions that confront us, what our mission is to be as a religious force in the further regeneration of mankind.

It is becoming more and more apparent as we face new conditions, that we do not quite know ourselves what our present mission is. A Bible instructor in one of our leading schools, to whom I propounded the question under discussion this morning, replied: "Our most important mission just now is to get our bearings, to come to some understanding among ourselves." That there is a basis of truth in the professor's remark, none will deny. The situation has filled many hearts with deep concern. There are, at present, two diverging lines within our ranks to be brought together, if any program worthy of our past achievement is to be carried out.

One of these lines is narrow, intense, effective, but uncharitable and near-sighted; and if allowed to fashion the policy of our movement, must of necessity lead to our becoming one of the straitest of the sects and defeat the great purpose for which the fathers of this movement contended and sacrificed. The other line is broad and liberal, but aimless and ineffective, and if made the determining force, would soon leave us without a distinctive mission or reason for existence.

In spite of the diverging forces, neither of which I feel sure represents the convictions of the great body of our brotherhood, it is clear to some of us that

the Disciples of Christ still have a plea, a distinctive mission to the twentieth century as their fathers had to the nineteenth century; and this not in contradiction to what they wrought, but as a further unfolding of the ideals for which they sought expression. It is the supreme duty of the hour for us to discover what that mission is and commit ourselves unreservedly and enthusiastically to its triumph.

One Distinctive Mission.

In the beginning the movement had but one distinctive mission. This stands out as clearly as a signal light against a darkened sky. It was the exaltation of the standard of union in Christ. It had already long consumed the life of Thomas Campbell. It found now a ready acceptance among the sturdy pioneers to whom he ministered. Whatever else might come in from time to time to claim the attention of its members, the new church was to be a beacon light, calling the attention of the world to the prayer of the Master that "They all might be one." When we recall the narrowness and bitterness of the party spirit which had rent the church into irreconcilable factions, the courage with which this new program was announced to the world, seems little short of audacity.

When at last war has ended and peace has been proclaimed and all the sons and daughters of the Lord join glad hands in one great movement for final Christian conquest, it may not be on lines so skillfully drawn by Alexander Campbell, and so ably defended by his followers, but it is sure to be on the foundation discovered and announced by Thomas Campbell, "Returning to and holding fast the original standard, taking

presenting the only possible ground upon which followers of Christ could unite. Having failed to find Scriptural authority for the common practice of infant baptism, they had from the first abandoned it. Unable to find authority for affusion as baptism in the practice or precept of either Christ or his apostles, they became immersionists. Finding in the apostolic age the Lord's Table spread in Christian assemblies, on every first day of the week, they sought to adhere to the apostolic practice by a similar observance of this memorial feast. And as a respect to practical Christianity, they enjoined "an entire conformity to the Divine Will in heart as well as in life."

One other characteristic of this newly organized body of Disciples deserving our notice is the progressive spirit which from the very beginning was cherished by the friends of the movement. The moment they cast aside creeds and turned to the Bible, unrestricted by the narrow boundaries of party or sect, the great principles of the plan of redemption began to develop in succession.

Thanks to their liberal Christian policy, the church has since been able to make rapid progress in the application and discovery of religious truth, and the same privilege has been vouchsafed to us. To fall into slavish adherence to what they conceived to be the truth, solely on their authority or to refuse advanced positions which new discoveries of the revealed word have made possible, is to be disloyal to the charge they have intrusted to us and the spirit that actuated them.

How Far Realized.

After three-quarters of a century of independent effort, along lines which we have been considering, it is pertinent to ask how far have the ideals of the pioneers of this movement been realized? or, from what part of their distinctive plea may we conscientiously recede in the further development of those ideals?

Their plea for Christian union has been caught up by such a growing company of advocates that it can hardly longer be called distinctive. A century ago Thomas Campbell was helped to a speedy exit from the religious body in which he had been reared, because he ventured the possibility or even desirability of Christian union. To-day Thomas Campbells are urging the importance of Christian union in all the representative organizations, with none to molest them or make them afraid. To-day we find the walls pretty well leveled to the ground, and intelligent leaders candidly discussing how to build other walls large enough to include united Christendom.

That all this change has been wrought out by the Disciples of Christ can hardly be claimed. But that we have been a quickening and directing force in this spirit of brotherhood among men, we may assume without arrogance and contemplate with justifiable pride.

Their contention for the simple confession of the Gospel as a sufficient creed-test of faith has become the drift of modern religious thought and decision. We no longer need to denounce confessions of faith and rules of discipline as did the pioneers, for their adherents are near a stampede in their effort to get away from them themselves. We have proven to religious leaders that churches can live and flourish and co-operate in great undertakings, and be-

come aggressive religious factors, without any such bond.

A further achievement is the attention which this plea is commanding because of the phenomenal growth of the movement and the aggressive spirit that is being manifested by its adherents.

A year or two ago when that old man eloquent, Edward Everett Hale, of Boston, was spending a month in Chicago, as university preacher he turned his attention to a study of religious conditions in our Middle West. His conclusions are summed up in an article published in the leading organ of the Unitarian Church. In this article, which I quote from memory, he says, "I took occasion during my sojourn to ask what was the most aggressive religious force in the great Mississippi Valley. I first put the question to a company of representative men in

Chicago. Their reply came promptly: 'The Disciples of Christ.' Later, as I traveled over portions of the State of Illinois and met with the leaders of various religious bodies, I repeated the question, but the answer was invariably the same—'The Disciples of Christ.' The uniformity of the reply led him to ask a second question, how it happened that the Disciples of Christ had become such a force, outstripping the other religious communions? A summary of the answers received was, that they had a plea to which they rigidly adhered and which they kept constantly before the people with all the enthusiasm of the early propagandists of the faith. This is the impression which they have made upon conservative, thoughtful students of modern life.

(To be continued.)

The Disciples' Social Union Banquet Tendered to the Disciples' Congress



It was a happy thought that made it possible to arrange the fourth quarterly banquet of the Social Union of Chicago at the time of the sixth annual congress. Not only was it the privilege of Chicago Disciples to hear some of our best known men in different parts of the country, but it was a pleasure equally enjoyed by the congress delegates who were permitted to greet and mingle in delightful fellowship with those who are bravely carrying on the strenuous and stubborn fight in Chicago for the simple Gospel of Christ. It also afforded an excellent opportunity to relieve the tension and strain of the congress which was characterized by its intense thoughtfulness. If any one has ever brought the accusation against the Disciples of being straight laced and long faced and out of sympathy with the common joys of life, a glimpse at the happy company who were gathered at Kinsley's restaurant upon that occasion would have disabused his mind of such an idea. While all the seriousness of the prayer meeting was absent still the occasion was a religious one and perhaps there has been no gathering in the history of the Chicago Disciples in which they were brought together in such close fellowship. All spirit of partyism was absent and the conservative and the progressive sat down at the same table with the feeling that they were children of a common Father, and that they were all engaged in the great work of extending the influence of His kingdom here among men. Geo. A. Campbell, president of the Social Union, was master of ceremonies and the genial good humor with which he introduced the speakers was quickly responded to in a way that placed every one at ease and relieved that part of the evening of any tedium which might have been anticipated on the part of any one.

In introducing Mr. Ames, the first speaker, he said he was not a higher critic and had for his proof the fact that a higher critic was an assiduous student of the Bible.

Mr. E. S. Ames, "The Congress":

The Disciples of Christ in Chicago are glad to see this congress and we hope the congress is very glad to see the city of Chicago and this is the opportunity for my first story.

"A man down in New England had an

educated moose. He charged admission of twenty cents for each single person, and fifty cents for families. A man came along with his wife and thirteen children. There was some hesitation on the part of the ticket seller. When asked if the children were all his, the father replied, 'Yes, thirteen of them—none adopted.' 'Well,' said the owner of the moose, 'pass in then, for I consider it just as important for my educated moose to see your family as for your family to see my educated moose.'"

The Disciples in Chicago were never in better condition to be seen. They were never so many, they were never so unified, they never were so prosperous, well fed, and well clothed and in such good humor as to-night. Ten years ago the last national gathering of the Disciples was held here, and since that time every church in size, or mission, among us in the city has moved. There are now twenty-six organizations, including several missions. Now there are a great many peculiar things about some of the churches in the city of Chicago. The size of them is the thing that strikes some people. Some of you have seen the particular church where I hold forth. A few people can get in there. But the casual observer is not able to appreciate the fact that the little church rests upon a lot more expensive than the elegant church you are able to obtain.

The congress of the Disciples is a wonderful institution. It has had a history. It has already done several things and solved more great questions than any other religious body. The first congress in St. Louis was characterized by the discussion on the need of theology and the doctrine of the Holy Spirit. The second congress was distinguished at Indianapolis by the discussion of higher criticism; at Lexington, the discussion of evolution; at Cleveland, a discussion on the subject of religious journalism and authority in religion; at Des Moines, a discussion of the subject of Church Federation. Now we are in a congress which is the most epoch making of all. It really involves a turning point. The congress of the Disciples of Christ has fulfilled and is fulfilling a great mission. It stands for only the very essential and fundamental things which the Disciples as a brotherhood has a right, which they

proclaim, every man of them, in his pulpit. They stand and this congress stands for liberty, for the interpretation of religion according to every man's conviction. And the congress of the Disciples of Christ has freed our people. * * * It has made freer men and women of the Disciples of Christ, and we are very glad indeed that this congress so far as it has progressed and we hope it may continue in the same vein. This congress has already confirmed what little faith we in the city of Chicago already had. We hope the remainder of our stay may be laden with the same attention, interest and profit, and that we may come into a still closer social acquaintance, and may it be that on another occasion, some ten years hence, perhaps, we can welcome you to the congress which has not only opened up some of these profound questions, but in the meantime open up others and found the solution for a few.

Mr. Campbell in introducing Mr. F. G. Tyrrell said, "Of all the men in our brotherhood we have not a better fighter than Bro. Tyrrell against social unrighteousness."

Mr. Tyrrell's subject was "Outside Chicago":

Both "in" and "outside Chicago" I consider it a real privilege to be here. Outside Chicago means to say that it is a larger place than Chicago. * * * Chicago Disciples are all right. * * * When you measure yourself against the immorality surging around you, victory is sure. You ought to be enthusiastic over it. * * * When you stop to think of over a million and a quarter of Disciples, I take heart and I say it will not always be a fight against odds too great for us or too great for our faith. I believe in enthusiasm, in enthusiastic devotion to the ideal. No cause great enough to inspire genuine enthusiasm, no person great enough to be filled with enthusiasm can ever be defeated. Every great and commanding moment in time is the triumph of some enthusiasm. I think the Disciples of Christ in Chicago have much to be thankful for. We look toward you with longing. I only wish that some where in our country or city centers where we have the right of way, that some rich Disciples would come up here and challenge your faith to still greater things, to build four temples in which the Gospel may be preached. I believe ultimately it will be done. May God grant it. Keep a going. The Lord of hosts is with us, the God of battle is with us. How can we better die, in Chicago or outside Chicago, than swept upon a chariot of endless enthusiasm. "Who bears the cross to-day shall wear the crown to-morrow."

Mr. C. C. Rowilson spoke on "The Growing Unity":

"We say, if we can get the people to believe the same thing they will be united. If they worship together they will be united. I think this banquet is the first necessity for the growing unity. We have had a great deal of theory on Christian unity, but not enough practice. The growing unity is the kind that we saw illustrated in the congress this afternoon. The kind of unity that is growing is that which is growing out of our modern conception of life. The growing unity is one that has always manifested itself along new lines of life. At the same time we can speak of the Sun-

day school with its international lessons as indicative of unity and the Chautauqua, the Young Men's Christian Association, the Christian Endeavor, and a multitude of movements of this kind in which Christian people are working together, and we say this is growing unity. * * *

But there has always been a tendency to make sectarians of these young people whoever they may be. These tendencies are being outgrown in a much larger way. There is a closer unity and fellowship between men to-day. There is closer unity between these men of whatever denomination, than ever can be in the old school of their own denomination. In the university we see men of a variety of ability, students of every phase of training, live together in harmony, because of their respect for each other's convictions, each other's scholarship. Because men are sincere, because they are one with God and one with Jesus Christ, they wish to grow to know that they are one with each other.

In introducing Mr. W. T. Moore, who spoke on "Upon Whom the Mantle Falls," Mr. Campbell said he was one of the makers of our church, and one of the men who had made such occasions as this possible.

This subject assigned to me is a very grave one. It deserves a more careful treatment than I can give it. The "mantle" business has never been very remunerative. It is not best for any of us younger men to wear the mantle of the older men who went before us. Who has ever worn the mantle of Alexander Campbell, of Walter Scott, of Barton W. Stone? Truly it has been said that "Atlas has gone to the Hesperides and there is none to hold up the earth." They had a special work to do. They did it nobly. We are in different environments and we must be ourselves. We must not hope to wear the mantles of the men who have gone before. The fact is, my friends, that I am afraid that we are making a little too much of the past. I am afraid that we are harking back a little too much. There may be times when we are like the Grecian general, who when beating a retreat was asked by an officer what he was doing. He replied, "I am seeking an advantage in the rear." There may be times when we can seek an advantage in the rear, but I am not sure that we are managing that matter as well as we might. I do not myself take very much stock in the phrase "back to Christ." I have heard it several times during this congress, "back to Christ." Now the Apostles never spoke of going back to Christ. He is always before us, and I believe in going forward and not back over eighteen hundred years. "For He who was dead is alive forevermore." I want the living Christ. The Christ of to-day, and in human society and I want to do away with that notion as far as I can that we have to scramble over eighteen hundred years before we can get back to our great ideal. Our great exemplar is before us and let us take up the march and go forward and possess the land.

I cannot close without saying a few words with respect, however, to the character of the men that must lead the movement. Our religious position is a success. I verily believe it will be and I believe that God will give us men needed for every occasion. First of all,

they must be free men. And I do not mean by that our old heroes were not free, and yet I believe that the men who are to lead our movement in the future must be free in the sense that they were not. I certainly have profound sympathy for such men as I am trying to describe, the men who are trying to lead our movement in the future. But in addition to that we must have educated men. And in the third and last place we must have men of faith.

Mr. B. A. Jenkins "In Touch":

I am surprised at the levity of this occasion. I had expected we should deal with the great problems before us, and which in all appropriateness we should have dealt with here to-night. I want immediately to get in touch with my subject. It is a great subject and I had prepared to touch it all around and not to leave any part of it neglected. I think that my subject means that we should stand between two extremes, that as a people it is ours to keep in the middle of the road, and to keep in view of the right wing and also of the left. To make good the position which I have assumed here to-night, a pastor of one of the so-called liberal churches in one of the great cities in our country said, "You people, the Disciples, have two things that ought to make you already powerful in this country. On one hand you have orthodoxy; on the other hand, liberality. Now we have no orthodoxy so we cannot get very far. But you with orthodoxy and liberty, you ought to sweep the country."

Mr. W. R. Lloyd, "The Main Issue":

Our main issue must not be lost sight of. I think the main issue, first with many of our ministers is to get through college, to get through the university. I do not say what university. But get a good education. I think that is the main issue with the student. Get through college, get a good education. The next main issue, for I am speaking of modern conditions, when he gets through college, is to get married. The next thing is to get saved. The old religion said he ought to be saved before he entered the university.

These improvements do not save us. I fear, kind friends, that a good many of our churches have so improved with great organs and great choirs, etc., that they are all improvements. We ministers so far forget the main issues that in our studies and in our educational enterprises we improve and improve until we are not effective in soul saving, not effective in the work for the Master. Our main issue it seems to me is the oneness of God's people on the New Testament for the evangelization of the world. I must let nothing get in my way in becoming so far as I can a Christ to dying men and women; so far as I can I must be a savior of men, and must not let side issues detract from the main issue of saving men and women.

Mr. A. B. Philpott, "The City Church":

The city church—what is it? Not so different perhaps from the church of the country. But the city church will call forth if I mistake not, and will demand a larger culture, a larger, broader, deeper executive power. It will demand a ministry and a ministry equipped perhaps as we are not equipped now. There is one thing which the city church, fully developed and working in all its strength

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In the Track of Paul

THERE is a sense of sacredness attaching to those places, on land or sea, which are associated with the lives of men of whom Holy Scripture has spoken. Of such men the apostle Paul is the one whose ministry brought him nearest the frontiers of our western world, and in going eastward to visit the holy places one comes earliest upon the course of the apostle. It was therefore with a sense of the significance of the spot that our company scanned with eagerness the Italian shore for the little town of Pozzuoli, the site of ancient Putioli, as we rounded the island of Ischia, and made for Naples in the beautiful glow of a perfect spring morning. We had on the previous evening passed close by the side of Elba, the first prison of Napoleon, from which he escaped for the memorable hundred days' campaign, which ended at Waterloo. We had seen in the distance the dim outlines of Corsica, his birthplace, and further on the small and precipitous rock of Monte Cristo, which has given its name to the most popular of the Dumas stories. Beyond Corsica lies Sardinia, from which came Victor Emanuel at the call of the great trio of Italian patriots, to accept the crown of united Italy, and on the little islet of Capri, between Corsica and Sardinia, the greatest of those patriots, Garibaldi, passed his closing days. To our left, as we sailed down the coast, lay Civita Vecchia, and a few miles back from the sea lay Rome herself, the scene of many chapters in history. But it was just off Pozzuoli that we first felt ourselves touching the great trade line that had brought Paul, a hero more noted than any other, to Rome, and we could picture to ourselves the scene that took place on that spot two thousand years ago, when the apostle, after many buffetings by the waves, finished his long voyage, having sailed two days up through the straits from Rhegium and was welcomed on that February morning by the brethren of the place, and felt that he was near the end of his journey to meet Caesar face to face.

That was before the days of Naples, which, old as it is, is still a "new city," as its name implies, compared with the ancient foundations around it. The Bay of Naples, reputed the most beautiful in the world, and though we felt that Genoa was a close competitor, yet the attractiveness of this spot could not be questioned. It was the same view that has fascinated generations of voyagers. For though cities spring up and crumble away, the rocky headlands that nature sets to watch her continents, abide silent and immovable. Here Vesuvius has smoked for ages, now and then bursting into flame to overwhelm some adventurous and intruding city, and at its feet the ruins of Pompeii and Herculaneum attest the fury of its outbreaks into activity. Out along the coast beyond Pompeii lies that beautiful peninsula that runs out to Sorrento, the drive from which around to Pompeii is one of the most charming in the world. Then further around still, as if to attempt to close up the Gulf of Naples, little Capri has set itself, a rock saddle in the sea, with

the town set in the seat of the saddle, and the two horns rising on either side, a "refuge for the wild goats" after which the island is named. Over those rocks that look far out, on this side of Vesuvius and Naples, on that side to the sea, we clambered all of one happy day last year, when the boys shouted and jumped from rock to rock, and we raced down at last to catch the tossing boats as they drew away to the steamer a half mile out.

But this time we had only a brief stay. We arrived in the harbor about eight in the morning, and contented ourselves with watching the efforts of the musicians, flower sellers and acrobats in the boats below to push trade and win our rewards. They would sing and dance to the accompaniment of guitars and mandolins, holding up all the while an inverted umbrella to catch the coins that might be dropped, while some of them would lift huge bouquets of fresh flowers at the end of long bamboo poles to get them within reach of the people on the decks above. Meantime the dock was filling with people, many of whom had come down to welcome friends. Our stranded and returning harpists, who had given us so pleasing a concert on board a few nights before, were dressed in clothes little suggestive of the steerage, and were welcomed with demonstrations of affection little less than violent.

Our stay extended till midnight, and was spent in rides, walks, shopping and a visit to that wonderful marine aquarium, where a bewildering variety of sea animals and plants is shown, and where the octopus is in evidence in all his questionable glory, and may easily be stirred up by an attendant to an exhibition of his terrifying methods. We left in Naples two of the ladies who had accompanied us, Mrs. G. A. Miller and her sister, Miss Vandervoort. They will stay in Italy till we return or, as we hope, meet us in Athens. Late in the evening we returned to the ship, tired but happy, and soon after we retired we heard the whistle signal for departure, and felt the rumble of the engines that carried us away. Yet even in sleep we seemed to be still in that wonderful amphitheater of mountain and sea, and snatches of that reverie, "Drifting," by Buchanan Reed, came and went:

"My soul to-day is far away,
Sailing the Vesuvian Bay;
My winged boat, a bird afloat,
Swims 'round those purple peaks remote.

"I heed not if my rippling skiff
Float swift or slow from cliff to cliff—
With dreamful eyes my spirit lies
Under the walls of Paradise."

The Sunday that followed will never be forgotten by any member of our company. It was a cloudless day, and the "blue Mediterranean" splendidly sustained its sapphire renown. The early deck-walker could make out in the distance ahead the volcano of Stromboli, and by the time the cornet sounded the call to breakfast, the mountain island was just on our windward bow. We

watched it for another hour, and just before the time for morning service, the snow cap of Aetna on the coast of Sicily was seen. One of our number conducted the ship service, and chose for the lesson the narrative of Paul's voyage to Rome. We all felt in peculiar manner the significance of the time and place. But Paul's was a stormy voyage, that brought him only peril and suffering, while we could not have wished more favoring circumstances than had attended us. We were indeed in the track of Paul, and could only hope and pray that the blessing of Paul's Master and ours might be on us all the way.

As we left the service we saw that the outlines of Aetna had become much clearer, and that we were rapidly approaching the Straits of Messina. The shores were drawing in upon us and the blaze of a perfect day on the sea made it easy to discern with the glasses all objects of interest along the coast. We could but recall with a sense of surprise that this narrow channel, running between the toe of Italy and the Island of Sicily, was one of the most dreaded points on the charts of ancient mariners. On the Italian coast islands the rock which gave to the town that still hugs its base the name of Scylla, the Scylla of Homer, who, in the Odyssey describes it as a horrible sea-monster, with a woman's face, the body of a wolf, and the tail of a dolphin, from which sailors might well fear the worst. Just across the strait, here only three miles wide, lies the dreaded whirlpool of Charybdis, a terror of equal power in the thought of old world voyagers. To avoid the one was often to small ships to fall a prey to the other. To us on the huge "Canopic" on that delightful day, when the Mediterranean lay like a sparkling and harmless expanse at our feet—"a sea of glass mingled with fire," and the straits were smooth and untroubled, it seemed impossible to believe that these waters had ever been so forbidding as tradition asserts. But it is easy to see that in storms the inrush of waters is likely to form a backwater circle behind the long headland opposite Scylla, and to a small ship this would prove a formidable danger.

Gathered on the bow of the ship, some standing by the rail, some on the anchors, and some mounted on the hoisting machinery, we watched the wonderful scene as we passed down the straits. To the right lay Messina, seemingly at the very foot of Aetna, though in reality nearly fifty miles from it. On the left, a little further along, lay Reggio, the ancient Rhegium, where Paul's ship, the "Castor and Pollux," made a day's stop. As we went by a little channel steamer named the "Scylla" pulled out from the harbor of Messina on a trip across to Reggio. Paul must have felt, when he passed at last the narrow neck of these straits, and saw Stromboli looming up in the distance, that his perils by sea were ended. We should have been glad to see Syracuse, a little further down the coast of Sicily, beyond Aetna. It was here that Diogenes, the famous philosopher, lived in his tub, and Archimedes also, who discovered the lever, and burned the Roman fleet with sun-glasses. It was here also that Paul's ship remained for three days. Whether he knew or cared about the

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The Church and the Press

(Continued from last week.)

AND as I am now in the critical objecting mood, let us examine a little further the daily paper and the church's relation thereto. "Power which wisdom does not guide falls overweighted in ruin to the ground," the Roman poet warns us. Today democracy is king, and for the great majority of men the newspapers are the source of authority and guidance, "journalism is the principal instrument of publicity, that greatest terror to evildoers, the most energetic mode of resistance to tyranny, because its protest is perpetual, the most noble because its force lies in the moral consciences of men and therefore the most effective auxiliary of truth and justice."

One of the greatest difficulties the editor has to overcome is the due allotment of space at his command to the different aspects of life he is chronicling. A paper is made to be read and that means the taste of its readers must be consulted. But the public may be fooled. The test of the newspaper man is whether he will put forward what the more honest and sensible folk will see or think or whether his aim is simply to catch the babble of the moment.

The laboring man who reads the catchy essays in the yellow journal upon topics of general human interest, with moral reflections upon the inequalities and the injustice of society, is apt to believe that the man who is patting him on the back and taking his penny every evening would not tell a lie. Just as nothing is sacred in its pursuit of an interesting story, so will the yellow journalist "fake" and lie outright. On the occasion of the centennial in Chicago some months ago I was very anxious to get a photograph for a London paper of the attempt to reproduce the fire effect by the burning of the red lights. As the night was rainy I found it impossible to get what I wanted, and was surprised next morning to find that one of the city papers had printed what it called "a remarkable photograph taken by its special staff photographer." I called at the paper's office with the desire to purchase a copy of this wonderful photograph and was frankly told it was a "fake," and therefore they could not supply a copy. Again, while in the office of another paper, I heard a man casually ask the editor whose photograph he had used in the previous Sunday's paper to represent some European princess at that moment "in the public eye." The reply was that it was the photo of one of the chorus girls who had been playing in the theater the previous week.

Campbell Morgan, who cannot understand how it is that "American magazines are the finest in the world while its newspapers are among the poorest," has just furnished an illustration of the proverbial badness of the American journals' treatment of religious news. He had been preaching on the death of Christ, and, in introducing his topic, he characterized the death of Christ as a

moral mystery, and said that in the presence of the death of the Christ he must become either an infidel or a believer. Then he went on to expound his reasons. Next morning, the first thing that caught his eye on the newspaper bills in striking headlines was: "Dr. Campbell Morgan Puzzled About the Death of Christ. Says there is a moral mystery in it. It makes him an infidel." The reporter had picked out the opening sentences and used them without any reference to the context. "I have been receiving letters ever since," says Dr. Morgan, "explaining the death of Christ, from all denominations and religious sects."

A few months ago one of the theological professors of the University of Chicago gave an address to some theological students. Somehow or other a garbled report of this got to the office of the Chicago yellow paper, who scented "good copy" at once. A reporter was sent to interview the professor, who pleaded that the address was technical and special and should not be condensed and reported. The reporter thereupon asked the professor if he would dictate a report himself, but upon being informed that the city editor would certainly use "the spiciest" report, the professor withdrew from the contest, and the misleading paragraph, which a certain Cincinnati paper never stopped to question before it trained its own guns and fired its shot and shell, appeared.

I could give you many other instances of this disreputable journalism that have come under my own notice, but will be content with one, referring you, however, to some of the experiences of Mr. Bok, of the Ladies' Home Journal, as told in *World's Work* for March.

A reporter called on the joint hymnal commission of the Methodist Episcopal church and Methodist Episcopal church South, which was in session not long ago.

"Any news?"

"Are you a newspaper man?"

"Yes."

"Well, I do not think the commission is doing anything that the newspapers want to print."

"I know, but just give me a little story. Anything you know. There will be somebody that'll want to read it—maybe looking for it."

Responding to this pressing request the member of the commission, who was one of the prominent men of the Methodist Episcopal church, gave the reporter a "little story," naming several of the old familiar hymns that had been adopted.

Then he told the news-gatherer this story:

"There was a conference in session in Kentucky last year that was considering hymns also. A bright young lady reporter, who, I do not suppose had been in the business very long, rushed in one day and made the request that you have just made, and that I answered to the best of my ability. There was even less that we could tell the Kentucky miss. But she must have something. It seemed as if her job depended on it. So at last we remarked that we had decided to in-

clude 'Jesus, Lover of My Soul,' in the church hymnal. She said it was a good piece of news, but it didn't appear to us why it would compare favorably with the story of the latest murder or political scandal. I have thought since that it was that young reporter's first assignment.

"The city editor of the big daily for which she was reporting did not, however, hold the same opinion as ours in regard to the news item. He saw vast possibilities in that story. When he came to read the copy he thought it would be vastly more interesting if it was stated that the hymn, 'Jesus, Lover of My Soul,' had been left out, instead of in, by the great Methodist church, and accordingly he made it to read that way.

"The stir the item created was not under the estimate the editor had made."

Such journalism as this is bound to deidealize the public life and lay the ax at the root of the elements of the moral greatness of a nation.

But the church is thankful that all newspapers are not so tainted. For such journals as the *Tribune*, the *Record-Herald*, the *St. Louis Globe-Democrat* and many others we have words of high commendation. These papers are very careful to be accurate. I happen to know that the editor of the last named paper had the news of the battle of Manila 24 hours before he printed it, so anxious was he to give reliable news to his public. But as a profession the ideal is too low; the bread-and-butter theory prevails too widely and in the midst of the whirl of politics and the crash of war there are few journalists who feel a compulsion to give their readers those "golden glimpses of To Be" which have cheered fainting hearts in every age.

It is true that as a whole the Press habitually deals with sacred subjects in a spirit of reverence. But its considerate attitude to the Church is largely external. The papers willingly publish certain church news and are willing to co-operate with ministers in the promotion of social and other movements. But the average journalist does not understand church questions, and many a city editor will put into the hands of some young reporter what ought to be treated by his most competent assistant. Some day managers will awake to the fact that subject with which humanity is concerned, and no able paper's staff will be complete without a competent religious editor.

When one of the great religious brotherhoods of this country held its convention last fall, with thousands of delegates in attendance, I called upon two Chicago editors to learn, if possible, why the reports which I knew the Associated Press had sent them had been mutilated or not used at all. The ultimate excuses resolved themselves into the editors' ignorance. They knew not the importance of the occasion or the fact that over a million people were interested in what was happening at Detroit.

But we gladly acknowledge that the Press has done much for the Church and can do much for it. In all matters that concern the religious, moral, and social

(Continued on page 321.)

*A paper read before the Chicago Disciples' Ministerial Association by Paul Moore on March 21, 1904.

Types of Colonial Religion

By C. B.
Coleman

IT is now an old saying that all lines of our national policy lead back to Washington or all roads lead to Rome. He may also serve as a type of religious life in Virginia, the product of colonial times, though his activities come within revolutionary times.

To understand Washington we must understand the Virginia aristocracy to which he belonged. It was the one great product of her 150 years of colonial history. Wealthy in all the comforts and necessities of life, built upon the solid foundations of thousands of fertile acres, trained in the management of great estates, living out of doors, on horseback much of the time, the Southern planters were sound of body and of judgment. They had not the learning of the Puritan divines, but many of them received a liberal education in foreign parts or from tutors who lived in their families, and they read widely in history and politics. In ability the clergy fell below the preachers of the northern and middle colonies. Some were men of uncertain character. But for the most part they seem to have been worthy. And the form of worship could not but have its influence: the resonant phrases, the sound sentiments and the true piety of the book of common prayer, these shaped the religious ideas and character of the Virginian gentleman. The Virginian type of religion was comfortable and substantial; a confident reliance upon a beneficent providence ruling in the affairs of men, a genial and hopeful view of humanity and a broad-minded respect for the faith of other men. In the backwoods and the wilderness, amidst the rougher poorer classes of the frontier, Presbyterians and Baptists might meet persecution, but the cultured aristocracy sanctioned it not and finally embodied religious liberty in the laws of the state.

Question was raised at one time as to Washington's personal religion. He was educated in the Episcopal church, of which he remained a member all his life. Its Sunday morning services he constantly attended. He had a pew in Christ Church at Alexandria and one in Pohick Church, which church he was instrumental in establishing. In one year at least, we know that he was a vestryman in the parishes of both churches. One peculiar circumstance alone gives ground for speculation about his religious beliefs. Sometime in his life, probably about the beginning of the Revolutionary War, he ceased to receive the sacrament of the Lord's Supper. His adopted daughter and many others testify that earlier he always took part in the communion service. But later he seems to have invariably left the church before the communion, while Mrs. Washington, always very devout, remained. His adopted daughter wrote of his later custom: "On Communion Sundays he left the church with me, after the blessing, and returned home, and we sent the carriage back for my grandmother." What led Washington to change his custom and withdraw from the communion service? Had the growing skepticism of Revolutionary times affected his faith? He himself gave no explanation. He was a singularly re-

III. GEORGE WASHINGTON

ticent man, and never talked of things that touched him most deeply. No conversation on religious subjects, no talk of his own experience has come down to us. But that he was ever anything else than a firm believer of the Christian religion, there is no room for doubt. His withdrawing from communion service may have been due, as Sparks suggests, in his appendix to the "Writings of Washington (Vol XII, p. 245) to a feeling that he was too much 'engrossed by the business that devolved upon him' and could not keep the Sabbath and impose upon himself the restrictions to which partaking of the Supper would in his eyes pledge him. There is not a particle of evidence that it came from any disbelief in Christianity. Indeed, there is some evidence that he did once at least in the war participate in the communion. To the rest of the service he always paid close attention. His nephew and secretary, Robert Lewis, told Mr. Sparks that "he accidentally witnessed Washington's devotions (during his Presidency) in his library both morning and evening, and that on those occasions he had seen him in a kneeling posture, with a Bible open before him." When Miss Custiss, his stepdaughter, died suddenly at Mt. Vernon he is said to have "knelt by her and prayed most fervently, most affectingly. Furthermore, we cannot ignore the witness of his public papers in his later years to his belief in God, his trust in Providence, his acceptance of the truth and the divine authorship of Christianity.

It is chiefly from his public utterances that we must glean our knowledge of Washington's religious disposition. His orders to the army, as well as his own exemplary life, show that he laid great emphasis upon morality, clean and honorable conduct. Gaming of every kind was forbidden and profanity was repeatedly censured. One of his orders was this: "The officers are desired, if they hear any man swear, or make use of an oath or execration, to order the offender 25 lashes immediately. Again the general hopes and trusts, that every officer and man will endeavor to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country" (July 9, 1776).

In his reply to the very complimentary resolution of the General Assembly of the Presbyterian Church upon the occasion of his election to the Presidency in 1789, are these significant words: "While I reiterate the professions of my dependence upon heaven, as the source of all public and private blessings, I will observe that the general prevalence of piety, philanthropy, honesty, industry and economy seems, in the ordinary course of human affairs, particularly necessary for advancing and confirming the happiness of our country." It is rational to expect that men should evince "the sanctity of their professions by the innocence of their lives and the beneficence of their action, for no man, who is profligate in his morals or a bad member of the civil community can possibly be a true Chris-

tian or a credit to his own religious society."

In the first phrase of this extract is expressed the second prominent trait of Washington's religion: "I reiterate the professions of my dependence upon heaven, as the source of all public and private blessings. It would hardly be too much to say that the sum and substance of his religious faith was the recognition of dependence upon God. Doctrines of sin and grace he cared little for. He seldom mentioned the name of Christ. God, the creator, the guardian and the judge of men, the author of salvation and the source of all other blessings, this was the object of his worship. Success and good fortune were uniformly ascribed to God and called always for gratitude to Him. He issued repeatedly orders to the army for thanksgiving, as, for instance, the day after the capitulation at Yorktown, "Divine service is to be performed tomorrow in the several brigades and divisions. The commander-in-chief earnestly recommends that the troops not on duty should universally attend, with that seriousness of deportment and gratitude of heart, which the recognition of such reiterated and astonishing interpositions of Providence demand of us." In an earlier letter he wrote of the progress of the American cause: "The hand of Providence has been so conspicuous in all this that he must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligations."

His belief in prayer is no less evident than his belief in Providence. In his address to the various ecclesiastical bodies which expressed felicitation at his election to the Presidency, he frequently expressed a desire for "the continuation of an interest in their intercessions at the throne of grace." But what need we anything else when we have the noble words of his first inaugural, and the still nobler words in his circular letters to the governors of the states: "I now make my earnest prayer that God would have you and the state over which you preside in His holy protection; that He would incline the hearts of the citizens to cultivate the spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another, for their fellow citizens of the United States at large, and particularly for their brethren who have served in the field, and finally, that he would be most graciously pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation."

A spirit of tolerance toward religious bodies other than his own, and of respect for all faiths, breathes in Washington's writings, and in all his actions. We have addresses of his to German Lutherans, Presbyterians, Episcopalians, Baptists, German Reform, Moravians, Reformed Dutch, Quakers, Roman Catholic, Universalists, Congregationalists and Jews, all composed with the same tact, the

same felicity of expression and the same unflinching courtesy. He stood side by side with Jefferson and Patrick Henry as a champion of religious liberty. Being no bigot myself," he wrote to Lafayette, "I am disposed to indulge the professors of Christianity in the church with that road to heaven, which to them shall seem the most direct, plainest, easiest and least liable to exception." "If," he wrote to the Baptists, "I could have entertained the slightest apprehension that the constitution framed in the convention . . . might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it, and, if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure . . . no one would be more zealous than myself to establish effectual barriers against the horror of spiritual tyranny, and every species of religious persecution." Furthermore, he deprecated all religious strife and expressed his horror of religious disputes. An appeal for Christian unity lies in his words to the representatives of the Protestant Episcopal church: "It would ill become me to conceal the joy I have felt in perceiving the fraternal affection, which appears to increase every day among the friends of genuine religion. It affords edifying prospects, indeed, to see Christians of every denomination dwell together in more charity, and conduct themselves in respect to each other with a more Christian-like spirit than ever they have done in any former age, or in any other nation."

These quotations could be multiplied indefinitely from writings of all periods of Washington's life, from the earliest notes of his diary to his Farwell Address. Nothing in his recorded acts, nothing in his writings, mars the picture of his religious life, conformed exactly as it was to his disposition and his character. With his love of order, his stability of character, his belief in precedent and authority, there were two institutions with whose prosperity he identified all progress; religion and the state. Religion, the worship of God, belief in Providence and prayer, and morality growing out of it, this was fundamental, the basis of all law and order in the world. Beside this spiritual force, political institutions, colonial government at first, then state, then in culmination the national government ought to command the obedience of every upright citizen. It was a simple faith, liberal and catholic, genial, yet sublime. It sustained him in sudden perils, in the long spirit-breaking periods of defeat and darkness of the Revolution, in the critical period of American history.

It gave the world a man for whom Henry Lee's funeral oration was not too lofty praise! First in war, first in peace and first in the hearts of his countrymen, he was second to none in the humble and endearing scenes of private life. Pious, just, humane, temperate and sincere; uniform, dignified and commanding, his example was as edifying to all around him as were the effects lasting.

"To his equals he was condescending, to his inferior kind. Correct throughout, vice shuddered in his presence, and virtue always felt his fostering hand. The purity of his private character gave effulgence to his public virtues."

Among the New Books

"The Yoke." By Elizabeth Miller. The Bobb-Merrill Co., Indianapolis. 616 pp. Price, \$1.50.

It was certainly a difficult task to take the facts of Egyptian history as they were graven on tombs and monuments and now published by archaeologists, and make these the background for an interesting story. But this has been admirably done in "The Yoke."

The time (14 centuries before Christ) is that of the 19th Egyptian dynasty in the reign of Menepthah, a weak, vacillating Pharaoh, whose actions were largely governed by his shrewd, unprincipled fan-bearer, Har-hat.

The author has made ancient Egypt live again. There are vivid pictures of the luxurious court life of the Egyptian nobles contrasting sharply with the bare, hard life of the Israelites.

The story is long, but never lacks interest. The plot is complex but well worked out. Like a golden thread there runs through the history a pure, wholesome love story. Henkenes, the son of the royal sculptor, is the hero. Rachel, a bond-slave of the tribe of Judah, is the heroine. A happy outcome to this attachment seems impossible because of the great difference in race, in rank and in religion. Add to these the wicked interference of Har-hat and many exciting and dramatic situations occur.

But having learned to worship the God of Israel, the noble Kenkenes and his beautiful Rachel finally sing the Song of Triumph with Miriam and the Israelites on the farther shore of the Red Sea.

Three of the plagues are described with admirable effect. That of the smiting of the first born of Egypt is exceedingly impressive as is also the description of the crossing of the Red Sea. "The Yoke" deserves a place among the good historical novels. It is good history and a good story. The love story is so sweet and wholesome and refreshing and so far superior to much of the "stuff" written recently.

Mary Burrows Hull.

"The Relentless City," by E. K. Benson. New York: Harper & Brothers, 1903. \$1.50.

Mr. Benson aroused great interest some years ago upon the appearance of his story, "Dodo." So unconventional a narrative of social events seemed highly improper as the work of an archbishop's son. But successive volumes have given him a place in English noveldom, and the present book does not suffer in comparison with the others or with contemporary fiction. The city which Mr. Benson describes by his forbidding adjective is New York, and the reader soon finds that for America and things American he has only a meagre admiration, which at many points borders closely upon contempt. The leading characters in the story are an American millionaire, who is gradually coming into possession of all profitable English industries; his demonstrative but uneducated wife, who is tolerated for the sake of her lavish entertainments; their daughter, who presently marries a young lord; an American promoter and an actress with a part. The scene vibrates between England and America, and one catches glimpses of Newport and Long Island society. The

criticisms of outstanding faults in American life and manners are keen and wholesome. The story has a sustained interest, but the close is weak.

Scenes and Sayings in the Life of Christ, by James H. Snowden. Fleming H. Revell Company, New York, Chicago, Toronto, London and Edinburgh.

This is a very readable book of connected chapters giving an expository life of our Lord. The chapters possess both the strength and weakness of having been prepared serially for publication in a weekly journal. The fifty chapters are helpful devotional reading. It seems a pity, however, to treat such subjects as the "Birth of Jesus" and the "Resurrection" so inadequately even in "Scenes" from the Life of our Lord. However the reader must remember that the Life of our Lord is a vast subject. Mr. Snowden has accomplished a difficult task most efficiently in giving us a rapid review of the most important "Scenes" and "Sayings" of our Master in such brief compass without sacrificing the devotional spirit. Sunday-school teachers will find this volume very helpful and much more practical than many larger works. The Christian Century Company will supply this volume upon receipt of the price, \$1.50 net.

The Sign of Triumph, by Sheppard Stevens, L. C. Page and Company, publishers, 200 Summer street, Boston, Mass.; price, \$1.50; pp. 337.

The crusades, during which a million men, representing the flower of the chivalry of Europe, pressed into Palestine under the impetus of a great enthusiasm, is one of the most interesting periods of Christian history. At the heart of that great movement effecting so marvelously the religious and political history of Europe, was the "Children's Crusade." This was perhaps the most extraordinary incident in the world's history. The wonderful uprising of a hundred thousand children, so full of pathos from its enthusiastic inception to its sad close, has been wrought into an historical romance by Sheppard Stevens, depicting the pathetic experiences of those infant martyrs to the cause of religion. The ill-fated movement known in history as the Children's Crusade, is brought before the reader with historical insight interwoven with a delightful romance of the redemption of a gentleman who rescues one of the Child Knights from the pitiful fate of the rest. The action of the story is kept up from beginning to end. Among the many intensely interesting incidents of the book is the defense of the Castle of Dreux by the beautiful Lady Alienor.

If Christ be not risen, then is our preaching vain, and your faith is also vain. 1 Cor. xv. 14.

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AT THE CHURCH

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

OUR VICTORIES THROUGH CHRIST.

Topic April 3: I. Cor. 15:50-58.

THERE is something in this Fifteenth chapter of First Corinthians that thrills the soul like a trumpet blast. How utterly unlike any conception of immortality in all the philosophies and religions of the world at that time, or even until now, where the Gospel is not preached. The old idea of the transmigration of souls, through a long and discouraging and distressing process, harassed the hopes of the human heart.

The idea of Immortality seems to be intuitive in the faith of the race—a part of the primitive faith in which all tribes and tongues share. But left to himself, man's conception of the immortal state, or the limitations of his knowledge, and because of moral imperfections and spiritual blindness, was of the earth earthy. Christ "brought life and immortality to light through the Gospel" by revealing their reality and spirituality. What men had dreamed, or dimly perceived, Christ plainly declared, and by His resurrection forever proved unless we deny the many infallible proofs (Acts 1:3) testified unto us by them who companied with Him after He rose from the dead, who were eye-witnesses of His glory, the Risen Christ "being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

If this One, "who spake as never man spake" (John 7:46), as even His enemies affirm, and skeptics admit, was a deceiver, then who among all the teachers of the race can be believed?

"We sit uncrowned upon our burial sod,
And know not whence we are or whose we be—

Comfortless mourners for the house of God,

The rocks of Calvary."

If these men, without malice, or any worldly motive, who literally left all and followed Him, with no thought or promise of earthly gain or glory—these, for the most part Galileans, simple fishermen, yet sane, sensible, straightforward, matter-of-fact men—if these men were deceivers, or were themselves deceived, then we have the absolutely inexplicable problem of accounting for Jesus of Nazareth and His Gospel. If Jesus was a deceiver, and not the Son of God, then we have the two-fold problem of accounting for the seeming perfection of His character, and the unquestioned superiority of His ethical moral, and spiritual utterances. Either He was what He claimed to be, or He simulated—He was divine or human, the Son of God, or a hypocrite. He must have really lived the life and uttered the marvelous teachings recorded in the Gospels, or else the writers invented this wonderful biography, and wrote these sublime spiritual revelations out of their own narrow, unlearned, imperfect hearts and lives. If you say

"Impossible," then Jesus was what He claimed to be, "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:4.) Therefore the conclusion of Paul's argument follows: "Now is Christ risen from the dead and become the first-fruits of them that slept. For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Profound philosophy! Sublime revelation! Glorious Gospel! Happy consummation of all things! "Death is swallowed up in victory! O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ!"

THE BIBLE SCHOOL

By CARLOS C. ROWLISON

LESSON 2, APRIL 10, "PETER CONFESSES THE CHRIST."

Our Leader.

IT IS of the first importance that men recognize the true position and office of their leaders. He who follows a false leader may be arraigned for treason. He who follows a weak leader comes to inevitable defeat. He who follows the anointed of God is sure to attain the life divine. Everyone must, therefore, settle with himself what manner of Man Jesus is. If we are indifferent, we say that the question is not worth considering. If we rebel against him, we refuse the divine ideal and substitute our own vain imagination. If we recognize him as the Christ, it means the working of a transforming power which day by day develops the divine image in our lives.

And how often life's destiny is fixed by the use of opportune moments. Jesus puts the question to a young man, just as he did to Peter, "Who do you say I am?" The young man is not ready to answer, and in that refusal squarely to face this all-important question, he lets pass by the most opportune moment of his life. But if, like Peter, he acknowledges his true character and lordship, a new life begins to work within him which makes him Christ's apostle.

The Mystery of Suffering. How unfathomable is the mystery of suffering. Jesus recognized that its pain is unavoidable. We, like Peter, almost rebuke the Lord himself for accepting this essential order of life. In a world, so ordered that the noblest human characteristics are developed by the pains of motherhood, we must not be surprised if pain is found to be the accompaniment of every new birth, whether physical or spiritual. This does not mean that suffering is to be sought, not even sought as a discipling influence. There is no greater caricature of the true ministry of suffering than is the self-torturing ascetic. But, as we are not to court suffering, neither are we to shirk from it. The important thing is that we do our duty, and then bear as men the consequent

joy or sorrow, gain or loss, life or death. God has not created us primarily to be happy. He has created us to do our duty; and if we are not happy when we have done that, we are made of very ordinary clay.

The Narrow Way. How often we try to persuade men to become Christians because it is the happiest, easiest kind of life. It is so only in the very largest sense. Jesus never presented his claims in such language. If our religion is something easy for us, it is because it has not a very strong influence over us. In Jesus' statement, becoming his disciple is nothing less than losing our lives. Every man has a divine mission, a glorious destiny to fulfill, and to fail to appreciate this is to fail to appreciate Christ. As a child I remember imagining the possibility after death of being sent to the inhabitants of some other world than this to teach them of God, and to be crucified for their redemption. Of course this is a child's fancy, but it contains the very essence of our religion. We are not sent to some shining star far away yonder in space. But we are sent as saviors to the lost within our reach. The call to us from the slums of our great cities, from the neglected country districts, from the destitute mission fields, is exactly the call which brought Jesus to be our redeemer, and we are not truly his disciples except as we answer it with all our hearts. "Whosoever shall lose his life for my sake and the gospel's, the same shall save it."

THE PRAYER-MEETING

By SILAS JONES

MY FAVORITE HYMN AND WHY.

Topic April 5-8: Ps. 100; Acts 16:25; Col. 3:16.

MY FAVORITE hymn expresses the dominant feeling of my life. But that feeling is complex, hence no one hymn can fully express it. I have come to my present attitude toward God and his creation through varied experiences. I have had joy and sorrow. My labor has sometimes brought me the desired reward and sometimes it has not. Human sympathy has been offered to me and it has been denied to me when I seemed to need it most. I have learned to respect the achievements of the human intellect and I have learned that we cannot hope for the highest good unless there is an intelligence greater than man's to guide the destinies of the race. I have come to see clearly that the world will be saved through human effort and I believe that human effort is of value only as it is in harmony with the divine will. Now our hymns must express these feelings of hope and fear, of success and failure. They must call us to the field of conflict and they must encourage feelings of dependence and of gratitude.

Praise.

In every Christian heart there is the
(Continued on page 321.)

Bible Study Union Notes

Blakeslee Old Testament Biographical
Lessons for 1904. Copyright, 1903, by Bible Study
Publishing Co., Boston, Mass.

Lesson for April 10. Moses the Leader.
His Care for the People on the March
to Sinai. Scripture Section, Ex. 15:22
—18:27.

I. HISTORICAL NOTES.

By Dean Frank K. Sanders, D.D., Yale
University.

His Genius for Leadership.

MOSSES appears to have been a born leader of men. No student of the narrative of the exodus can doubt his possession of the qualities which give a man ascendancy and influence over men in the mass. He was of course a trained man of large resourcefulness, accustomed to the exercise of authority. No less marked was his capacity for anticipating and relieving the hindrances to such a movement as that of the Hebrews. But he was more than a born organizer and director. His unfailing courage, born of an unswerving confidence in Jehovah's might and purpose had an inspirational value for his people, nerving them too for heroic efforts at critical moments. These characteristics have to be inferred, but are warranted by the facts.

His Manifold Responsibility.

The exact conditions of his task will always be unknown, since the early historical records do not go into sufficient detail. As will be seen, we cannot even be sure regarding the route selected. Yet we are certain that he went away from the border of Egypt toward the sacred mountain in charge of a large and probably an unorganized body of people. Under the most favorable circumstances he was presented with three serious problems; the transportation of the aged and feeble, the providing for the daily needs of all, and the thorough organization of the people for protection and for government. At a stroke his people had become free, but that very moment made him the responsible leader of an independent people, exposed to hostilities wherever they should go. The story of the repulse of Amalek and that of the careful organization of the people are but indications of his immediate interest in these problems.

The Sacred Mountain: Sinai-Horeb.

The natural objective of the people, led by Moses, was the sacred mountain, where Moses himself had come to know Jehovah. In Hebrew traditions the name of this mountain is sometimes given as Sinai, sometimes as Horeb. The former name, if derived, as many think, from the Babylonian moon-god, Sin, indicates its very early sanctity. The Oriental mind of that day found it vastly easier to receive religious impressions at a place already regarded as hallowed by divine manifestation. This sacred mountain was the most fitting place for the sending of the covenant which Moses intended to establish between Jehovah and Israel.

The true location of this mountain is even to-day a matter of active discussion. Sayce would place it in the land of Midian, which he locates to the north and east of the eastern arm of the Red Sea. Others would locate it in Edom, largely on the evidence of such passages

as Jud. 5:4, 5, or Deut. 33:2 or 32:10. Still others prefer the traditional site in the southern part of the Sinaitic peninsula, and this location is as probable as any.

The Roads to Sinai.

Whether the Israelites went southward or eastward after getting well away from Egypt, they were not forced to traverse a trackless desert. On the contrary, there were well-marked highways over which caravans and troops were often passing. Several of these are alluded to in the early histories (Gen. 16:7; Ex. 13:17, 18). The existence of the highways make it fairly probable that there were other conveniences.

The Sinai Region.

Every narrative of the Exodus suggests the disparity between the needs of the people and their resources, and emphasizes their dependence upon Jehovah, their God. To the Hebrews of the days of Solomon, as to us, the Sinai region seemed destitute of resources. Winckler, however, thinks it not unreasonable to suppose that the Minæan Kingdom over Arabian peoples, annihilated about the seventh or eighth century, B. C., was in the time of Moses in its most vigorous beginnings, in which case both the peninsula of Sinai and the land of Midian or Seir would be the center of a vigorous though rude civilization, and the problem of caring for Israel would be much more simple.

II. EXPOSITORY NOTES.

By Rev. G. Campbell Morgan, D. D.,
Northfield, Mass.

Our present lesson shows us Israel emancipated but unorganized. In many respects the most difficult task is still before Moses. Here we see the beginnings of that work, and attention is directed to the people in the difficulties of the position; to Moses, discharging the functions of leadership; and to Jehovah, the all-sufficient One.

1. The frequent expressions of dissatisfaction by the people are not surprising when their long continuance in slavery is remembered. A vast multitude, numbering certainly over a million, suddenly set at liberty, after a life spent in bondage, would, in the natural order of things, create a problem fraught with difficulty for any one undertaking the work of organizing them into a nation.

Of course it is true that these people never lost the sense of their religion, and consequently were saved from the more terrible forms of depravity, such as invariably follow in the wake of slavery. Still, liberty without the realization of personal responsibility created a grave peril. They followed Moses out of Egypt, and apparently anticipated a life of immediate ease. They utterly failed to appreciate their own unfitness, and the necessity which existed for preparing them for national life and international relationships. Hence their murmuring in every new crisis of difficulty, and their disobedience in some of the simplest matters, such, for instance, as the attempt to keep manna from day to day, and the going out of many of them to gather it on the Sabbath.

2. Under these trying circumstances the greatness of Moses is revealed. This

greatness is manifested in his loyalty to the underlying principle of faith in God. The clamoring multitude ever drove him to communion with God. There was no independent action on his part. Every difficulty was laid before God, and he worked in harmony with the divine counsel. Fearlessly and with consummate ability he grasped the situation, and bent to his task, but always in the spirit of conscious and active dependence upon Jehovah.

He moreover manifested his weakness of spirit in his willingness to depend upon man in so far as such dependence did not interfere with his relation to God. His acceptance of Jethro's suggestion is proof not of weakness but of strength. The man who facing some great task refuses the counsel of others because it may seem to rob him of the appearance of personal ability, lacks real greatness. In this twofold respect we have a revelation of the true elements of strength in all leadership.

The man who would confront the problems and perplexities of a people in the spirit of a true leader must live in right relationship with the Throne of the Eternal.

He must, moreover, be amenable to wise counsel from whencesoever it may come. The scheme of Jethro which Moses accepted, providing for devolution of responsibility, was one of undoubted wisdom. Through it Moses lost nothing of authority, but rather was enabled to make that authority felt through all the nation.

3. High over all, the radiant glory of God is manifested. In great tenderness and patience he bears with all the folly of the people. With inexorable firmness he insists upon obedience, through his servants sternly rebuking the direct acts of disobedience.

And yet, perhaps, the revelation of God which in this lesson is supreme, is that of his resourcefulness. Whether the need be for food, or water, or victory over foes, in unexpected and unusual ways, and yet with unhesitating certainty he supplies their needs. Thus in communion Moses is learning the ways of God, and through his mediatorship of authority the people are observing His mighty acts.

Lessons.

1. What hope is inspired by this study! The most unpromising material wisely led and God-blessed, shapes into a force to bless all nations.

2. Let authority discover its real mission, and to God it will turn for counsel. It will not waste opportunities by meeting unreasonable murmurings in the spirit of anger, but will make such experiences incentives to seeking divine guidance.

3. The man God-chosen for leadership will be quick to recognize in others the spirit of sympathy with the divine purposes.

4. Let faith contemplate the resourcefulness of God and its service will be unflinching.

This would be a sad world without sorrow.

Honeyed lips can not overcome a vinegar life.

HOME AND THE CHILDREN

Margaret of New Orleans

By Ruth
Reid

IN direct contrast to the life of "Margaret, the mother of criminals," was the life of "Margaret of New Orleans."

It has been said that no life was ever more thoroughly devoted or earnestly consecrated to mission work at home than was that of Margaret. She was left an orphan at an early age, her parents dying of yellow fever on an immigrant ship coming to this country. A great-hearted woman who was among the passengers took the orphan girl to her own home, cared for and taught her, not according to her own faith, but in that of the child's parents, who had been Catholics. In this act the woman proved herself a Christian.

Through the example of her own pure life there was cultivated in the girl that beautiful spirit which years hence was to prove such a blessing to the poor and unfortunate of New Orleans.

As Margaret advanced in years she was ever trusted by those who employed her. She began to be known in the city as early as 1836. At that time she was employed as laundress in a large hotel, and possessed both the regard and confidence of her employers. At this time the ladies of Saint Vincent de Paul church became interested in the work of gathering to their number the destitute children of the city. Margaret, too, became interested, and offered such assistance as one in her position could give. In the struggle to support the new enterprise, moving from one temporary shelter to another, always with insufficient means to cover expenses, the washerwoman Margaret proved everywhere a blessing. She possessed unbounded common sense, courage, faith and unflinching devotion. She braved any unkindness, any thoughtless rebuffs. The men of business and influence learned in time who she was, and that she would never take a negative answer when asking help for the poor. It is said by one who knew much of her life that at one time a grocer offered her the provisions for which she begged if she would herself carry them away. Instantly she thanked him and departed, returning with a wheelbarrow which the merchant loaded to its utmost capacity, and Margaret proceeded to wheel it away. A young clerk, surprised at her enthusiasm and admiring her dignity, offered to wheel it for her, but she refused to accept, saying she was proud to take the food herself to the orphans.

Continuing her work, she provided herself with only the common necessities of life and put aside her earnings until she possessed a sufficient amount to purchase two cows. She then gave up her situation as laundress and opened a dairy near the building then used by the ladies as a temporary asylum. Her unbounded physical strength allowed her to perform the duties of caring for the cows and delivering the milk. Her acquaintance with all classes now began,

and the people of New Orleans soon knew her as the woman who worked for the poor. Public men became interested



The First Monument Erected in This Country to a Woman.

and talked of her courage and goodness, and gave to her liberally. Thus by her common labor she gave largely of the amount used to erect the building.

As her business increased her personal gifts grew larger, until in 1842 she rejoiced in the entire completion of the asylum. In the meantime her customers

had so increased that she was obliged to search for larger quarters in another part of New Orleans. Prosperity still followed her. Her profits increased so rapidly that she soon became possessed with the idea of building an infants' asylum, which she did. Later the Saint Elizabeth Asylum, where orphans were placed for practical education, was erected.

In 1859, through the failure of a business man to whom she had loaned money, she found herself possessed of a bakery. She accepted it gracefully, and from it grew a fine industry. Through this bakery the asylums were supplied with bread and many choice delicacies. Always, as her business increased, her gifts increased. It was said of her that in whatever form she found sorrow or suffering she always endeavored to alleviate it.

In the fearful yellow fever scourge of 1878-9, Margaret gave bread to many who were deserted by friends and servants, and her wagons also aided in distributing medicines and provisions to the sick.

She was a Catholic in her faith, extremely religious, but never narrow in her views. A Protestant child ever found in her a friend.

Although unable to either read or write, she adjusted all affairs pertaining to her ever increasing business, and never, when her income numbered thousands where once it had been the wages of a laundress, did she appear in any garb save the one worn by her during the early years of her work among the poor. Her love for humanity was ever her incentive for labor and thought, and out of her loving heart she fed the poor, provided for the destitute, built asylums. She was great, indeed, in her sympathy for the unfortunate.

In 1882 she died. The influence of her life no man can measure. Almost immediately after her death a monument was suggested by the city ministers, and it stands to-day an honor to her memory—the first monument erected in the United States to a woman.

The statue represents her with an arm about a ragged child. Reviewing her beautiful life, the strongest motive seems to have been embodied in these words, "Inasmuch as ye have done it unto one of the least of these my children, ye have done it unto me."

RESURRECTION JOYS

By J. W.
Hilton

The midnight hour of dismal death
Had wrapped in darkness the hopes of earth;

And man was groping to find his way
Through blackest night to dawning day:

The grave had filled with silent dread
The weeping millions who'd laid their dead

Beneath the cold and cheerless damp
Without a ray from faithful lamp:
The voice of God through prophet heard
Had spoken many a cheering word,
But death was locked in mystery
Awaiting Christ, who held the key.

He came, Incarnate Son of Love,
Revealing mercy from above;
He lived a pure and earnest life
'Midst lust and sinful, selfish strife;
He gave to man in woe and weal
A perfect, true, divine ideal;—

He suffered much, was crucified,
In agony He bled and died:—
They bore His body to the tomb
And sealed the narrow silent room;—
But lo, on resurrection morn
The message to the women borne
Was, "Christ is risen!" "Come and see
That Death has lost the victory!"

Since that auspicious morning bright,
A shaft of glorious heavenly light
Has pierced death's hushed and awful gloom

And lighted up the dreaded tomb:—
All nature seems to catch the strain
Of one triumphant, glad refrain;—
The birds from every leafy bough
Sing softer, sweeter carols now;
The flowers from woodland, field and dell
Shed richer fragrance now, and tell
With every nectar laden breath
That Christ is King and Lord of Death.

NEW SERIAL STORY A WIND FLOWER

By CAROLINE ATWATER MASON

CHAPTER XXII.

T and Mary a sense of the present brought back both to Norman the loop of her dress, and the ruffle of her dress, and remarking excitedly rather than gayly:

"You two are getting on famously, aren't you? So glad! I have been trying my best to train Mary to look upon you as a brother, Francis Norman; but you seem to have succeeded better than I," she went on carelessly, apparently failing to see the stress and strain which the conversation had left visibly stamped upon their faces.

"What is the matter with thy gown, Eunice?" asked Mary, approaching her.

"I caught the ruffle and tore it. Can you fasten it, Mary? It is too vexatious!" Eunice was fast unlearning the use of the Friends' forms of speech.

Mary brought her needle and thread and knelt down at Eunice's feet. Norman had gone into the hall.

"How strange!" said Mary in a low voice to her sister; "here is a thorn caught in the ruffle and thy dress is quite damp, Eunice. Where hast thee been, dear? I can't understand," and a troubled perplexity, disproportionate, it would seem, to the occasion, showed itself in Mary's face.

"I stepped out on the veranda a minute," replied Eunice coldly. "I should think there was no great difficulty in comprehending that."

Mary made no reply. She knew that only in the rose garden down by the gate could a thorn like that have been found.

Francis Norman came in, bringing a long white cape for Eunice. His face and manner had recovered their ordinary calmness.

"Isn't my new cape lovely?" exclaimed Eunice with a certain forced gayety.

"Yes, but I know a little brown shawl that I like a thousand times better. Wear that, dear, when you want to please me."

Mary had risen now, the mischief to the gown having been repaired, and watched the two as they passed out to the hall door, turning to say good-night to her as they went.

Father Norman stepped back from the threshold and said softly:

"A man cannot despair while he has the love of such a girl, Mary. Did you ever see her so beautiful?" and he hastened after Eunice, watching her steps with a lover's worshipping care.

And Eunice? She took his homage rather as a matter of course, and was, indeed, a little tired and distraite on the way to Mrs. Knight's. The past half-hour had brought its agitation to her as well as to Norman and Mary. When she left them in the library she had, it was true, gone into the morning room, but she had not lingered there. By the

casement she had hurried out to the veranda, and thence with fleet, noiseless steps through the flower-bordered garden paths.

Down to the green lane gate at the end of the rose garden she had gone to meet Ralph Kidder, not daring to fall of being there, for this was the hour and the place which he had named in a bitter, hasty note. Worse things might come upon her if, in his reckless boldness, he should make his way into the house and into Norman's presence.

It had been a tempestuous meeting. Ralph, consumed with a passion of jealousy and resentment, had poured out upon her a storm of bitter reproaches and cynical scornings, under which her head had drooped low, like a flower under the blast of the storm-wind. Then he had veered to another point and had wooed her to come back to him, to give up the lover who was neither priest nor man, but a self-deluded Jesuit, and give herself again to his strong heart and the protection of his arms. Eunice trembled more under this attack than she had under the first; her eyes grew moist and her breath came quick and hard.

Ralph saw these tokens of the old tenderness in her and pressed his advantage hard.

"Come, dearest," he exclaimed in a passionate whisper, "come just as you are, in all this loveliness, though I hate it because you have dressed yourself for his eyes, not for mine. Let this be your bridal gear, sweetheart; cheat them all! They are only a pack of priests and women. I swear to you this night, Eunice, you love me the same as you ever did! See, you cannot deny it."

His arms were around her now and he was raining light kisses upon her forehead and eyes in spite of her helpless resistance.

"Come!" he whispered, "what can you fear with me to defend you and keep you from all their reproaches? In five minutes I can have a closed carriage here at the foot of the lane. I will put you into it, darling; I will take you to some clergyman. Ah! how he will open his eyes at my bonny bride! And then—and then, Eunice, you will have nothing more to fear or dread. I shall be your husband."

The last words were spoken low and with intense emphasis in the girl's ear. Her head rested now on his shoulder. Suddenly she sprang away as if from a dream.

"Ralph, you are mad!" she cried under her breath. "What are we dreaming of? Good-bye, dear, this is the end."

Ralph Kidder had grown suddenly still and cold. He made no motion to hinder her, but stood, looking fixedly in her face under the pale starlight.

"It is not the end, Eunice," he said slowly. "Not the end. But you will kiss me once for good-bye?"

"Once, Ralph, only once, and then I will pray and pray to be forgiven," and so she kissed him and fled back through the rose bushes to the house.

The drive to Mrs. Knight's was not too long for Eunice that night, but it sufficed, and she held up her head with as light a grace as when she entered the dazzling drawing room as if it had not been beaten down within the hour by a storm-wind of passion.

Left alone, Mary Herendean went slowly upstairs and turned mechanically into Eunice's deserted and disordered bedroom. The dressing table was strewn with the customary litter of discarded flowers and ribbons, and out of the incongruity of this debris looked the face of Francis Norman from its place on a carved easel.

The eyes seemed to meet Mary's with startling directness, and she saw lurking in their depths what she had never seen before, the soul's tragedy which was going on behind that quiet, thoughtful face. Filled with unspoken yearning, Mary lifted her hand and pressed her lips fervently upon the place where he had kissed it, a storm of color dyeing her cheeks and her eyes blind with tears. In her right hand she still unconsciously held the long, sharp rose-thorn which she had just drawn from Eunice's dress.

With an impulse as sudden and spontaneous as that which went before, finding the thorn in her possession still, Mary deliberately drew its sharp point twice across the delicate skin which her lips had just pressed, inflicting two smarting incisions from which the red blood made its way.

"There," she said, "I will be a ritualist too to-night! There is my penance for that sin."

Then throwing herself at the foot of Eunice's bed, her self-control and calmness scattered to the winds, Mary Herendean gave herself up to a flood of hot tears which those who knew her best would have thought impossible.

"Oh, the shame of it," she moaned, "and the sin and hurt of it! How can I help him or any one in conflict, when every day I lose my own battle or win only by the cowardly trick of running away? If he knew what is in my heart how he would despise me! No, not that, but worse, how he would pity me! How cold as ice his kiss, even his voice was, and yet how kind! And he could speak plainly to me because I do not care and would not suffer! O God, have pity on me, for my heart will break! Not care?—when I tremble to hear his voice in the room below me, and when I would give my very life if so he might find rest!"

When Eunice returned in the depth of the night she found Mary quietly waiting to receive her. She wore a trailing dressing gown of soft blue wool and her hair hung in a single heavy braid down her back. Eunice came in with airy step and in gay spirits.

"How sweet you look in that gown, you dear thing, only your eyes are heavy. It was too bad to keep you up so late." By this time she had reached the mirror and was studying the general effect of her reflection.

"You ought to have gone too. Positive-ly, Mary, I believe you would be prettier

than I if you had on these things," and Eunice ran off in a merry ripple of laughter at her own conceit. "On the whole, perhaps not prettier, and you have no notion how to use your eyes, but rather magnificent, stately, don't you know? and all that. Ah, when I am Mrs. St. Cuthbert's you shall walk in silk attire with the best of them! There—don't say anything. I understand that you prefer the society of coal heavers and the dissipation of the free kindergarten shows. You will have to be giddy though, once in a while, then. But, Mary, I can tell you it was fine to-night," and Eunice stepped out of the great disc of silk and gauze which had fallen around her with a gay little caper: "you should have seen the court your small sister held among the great ones of earth! I was a success, Mary. I was, upon my honor! I am simply intoxicated with being flattered like that. I never enjoyed anything so much. Of course it was mostly on Francis Norman's account, but some of it wasn't. Tom Ripley was in a state over my eyes," and Eunice in her pretty petticoats tipped her head back and made eyes at herself in the glass with naive delight. "I like a lot of men on the whole better than one, even if that one is the incomparable Francis! But, Mary, his manner is simply perfection. I fairly floated on it all the evening; can you understand? Perfect reserve, and yet that delicate insinuation of being charmed to plunge out of a fifth story window if it would be any object to you. It was sport to have Florence Barringer there to see it. Poor thing! She had her heart encased in patent duplex armor to-night, and she walked right up and took me without flinching, as if I had been a battery. It was really fine."

Glancing around, she found that she was alone. Mary had left the room, closing the door noiselessly behind her.

THE PRAYER MEETING.

(Continued from page 314.)

desire to speak forth the praises of the Creator and Redeemer of man. The worship of the church is incomplete without the hymn of praise, in which are declared the wonders of Divine power and grace. Perhaps the best praise hymn in our language is Heber's, the second stanza of which is as follows: Holy, holy, holy! all the saints adore Thee!

Casting down their golden crowns around the glassy sea;

Cherubim and seraphim falling down before Thee,

Which wert, and art, and evermore shall be.

Confession.

To the Christian heart sin is not a theory, but an awful fact. The good that we would we do not and the evil that we would not we are constantly doing. We are humiliated by the strength of unholy desires. We cannot worship God acceptably until we have confessed our sins. Confession is complete when to our acknowledgment of sin we add a confession of faith in God's willingness to forgive.

Much of my time has run to waste,

And I, perhaps, am near my home;

But he forgives my follies past,

And gives me strength for days to come.

Fifty Years the Standard

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Christian Activity.

There is something wrong with the religion of the man who does not sing with enthusiasm the missionary hymns of the church. He is either uninformed as to the purposes of Christ or he is deliberately neglecting his duty. Few men are unmoved by the battle hymns of their country. We like to express in song our confidence in the victorious career of our nation. The reason is that we believe in the principles for which the Republic stands. When we believe in the principles for which the church stands, we shall join heartily in singing the battle hymns of the church. The church is a conquering institution. In my list of favorite hymns must be included those that proclaim the obligation to preach the gospel to all the world and the certainty of the ultimate triumph of the kingdom of God in all the world.

Out of the defeats and victories of the past arises the conviction that the Divine grace is sufficient for every time of need. We can announce this conviction in the words of Newman:

So long thy power has blessed me, sure it still

Will lead me on

O'er moor and fen, o'er crag and torrent, till

The night is gone;

And with the morn those angel faces smile

Which I have loved long since, and lost awhile!

THE CHURCH AND THE PRESS.

(Continued from page 314.)

improvement of the population in city and country, in the promotion of education, the development of physical health and material progress, in the creation of purer communal life, in the adjustment of the relations between capital and labor, and in many other ways, Church and Press can work together. Let the Church support and encourage the editor who is conscientiously devoting himself to the great interests of humanity. Then will we have more papers characterized by symmetry rather than bulk; unswerving honesty and accuracy. Let us do our part—an active part—in utilizing this great engine as an informing, inspiring and guiding force, helping men and nations onward "in the direction of the realization of ideals that alone make life worth living." We have to prove to the journalist that he may be bright, alert, smart and yet honest, and no profit-monger or time-server. If we show the right interest in him there will be little difficulty in getting his co-operation for the advancement of the preacher's just aims and the church's great desire.

(To be continued.)

The capacity of our sorrows belongs to our grandeur; and the loftiest of our race are those who have had the profoundest sympathies, because they have had the profoundest sorrows.—H. Giles.

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cised as much as possible. News items are
submitted and should be sent in promptly.

NEWS AND NOTES

The church at Walters, Okla. Ter.,
wants a preacher for part time. Address
Mrs. Robert Brogleman.

S. M. Hawthorne is doing an excellent
work at Fortville, Ind. He is to be as-
sisted in a meeting by J. V. Coombs
about the first of April.

Last week the Board of Church Extension
received \$500 on the annuity plan
from a friend in Ohio. This is the 108th
annuity gift to Church Extension.

W. E. Grey, pastor at Thayer and Wil-
low Springs, Mo., has moved from the
former to the latter place, as he was
unable to secure a house in Thayer.

Clarla Yeuell preaches one Sunday a
month at Shamrock and Ashby, Mo. He
is open for engagements the balance of
his time. Address him at Columbia, Mo.

Since the March offering, the churches,
as churches, have given \$19,485, a gain
of \$3,409 over the corresponding time
last year or a little more than 21 per
cent.

The church at South Bend, Ind., and
the churches in St. Joseph county be-
come a living link in the Foreign So-
ciety. P. J. Rice is the minister at
South Bend.

S. John Duncan Clark of Throopsville,
N. Y., whose excellent cartoon on the
missionary and anti-missionary churches
pleased our readers a few weeks ago,
reports an excellent offering for Foreign
Missions at Throopsville, N. Y.

The next congress of the Disciples will
be held at Columbus, Mo. The commit-
tee is composed of J. J. Haley, Richmond,
Va., president; Charles M. Sharp, Co-
lumbia, Mo., secretary. Additional mem-
bers, F. W. Norton Irvington, Ind., A. W.
Taylor, Eureka, Ill., and J. H. Goldner.

The church at Franklin Circle, Cleve-
land, O., reports one thousand dollars
assured for Foreign Missions. We be-
lieve this is the largest gift from any
one church reported to date.

H. E. Luck, who has persistently
pushed forward his studies for some
time, was honored with the B. D. degree
at the recent convocation. Brother Luck
is a faithful Bible student and has given
a number of Bible lectures. He will re-
turn to Texas and continue his work.

The Foreign Society reports a steady
and encouraging gain in the receipts
from the churches for Foreign Missions.
Let the good work continue until every
church is enrolled. It is particularly
gratifying to note a higher standard of
liberality in the churches this year than
ever before.

We have received a copy of Pell's
Notes on the Sunday school lessons,
which is well published and carefully
edited. We fear the price, however, one
dollar per year, will not render it avail-
able to many of our Sunday schools.
Published by the Robert Harding Com-
pany, Richmond, Va.

It is good news to be able to report
that about 250 churches have already
given this year that did not give last.
No doubt the number will reach at least
500 before the close of the year. Let
care be taken, however, that all the
churches that gave last year stay in
the column of contributors this year.

Rochester Irwin received the B. D.
degree from the University of Chicago
at the recent convocation. He is preach-
ing every Lord's day at Saunemin, Ill.,
and at Forrest, Ill., in the afternoon.
Bro. Irwin continues his studies at the
University of Chicago. We congratulate
him upon the attainment of his degree.

Persons desiring to improve the finan-
cial condition in their church should
write to the Ideal System Company, Red
Oak, Iowa. They have the cheapest and
best financial plan I ever saw. It has
greatly increased the offerings in our
church and brought us many times its
cost in less than three months. Herbert
W. Cies, minister.

On March 23 a new named loan fund
was established by the Board of Church
Extension in the name of Sarah A. Hol-
man of Peoria, Ill. This fund is \$5,469.15,
the net proceeds of the sale of house in
Peoria decided to the Board last Decem-
ber. Other gifts were distributed by
the Board from sale of property. This
is the twelfth named fund in our Church
Extension work. This lifts the fund up
to \$410,000.

J. H. Hardin closed his work as New
England evangelist with a day's preach-
ing in the Boston church, and at the
close of the morning service received
into the fellowship of that church A. T.
June, pastor of an Independent Congre-
gational church at Portland, Me. He is
a young man of excellent parts; pious
and devoted. Bro. Hardin is now speak-
ing nightly in Kentucky in the interests
of Home Missions.

Our National Benevolent Association
has just received from Christian Liesch
of Greenville, Ill., \$10,000 on the annuity
plan. This is the largest gift of money
our association has yet received, and of
course we are greatly pleased with this
assistance and the confirmation of our
work and methods thus conferred by this
excellent Christian business man. Others

wishing to participate in this ministry
may write to Geo. L. Snively, secretary,
903 Aubert avenue, St. Louis.

SOCIAL UNION BANQUET.

(Continued from page 312.)

and influence will bring about with the
movement with which we are connected,
and which I think we lack, a larger as-
sertion in the influence of the ministry
in directing the influence of the church
and in shaping its end. It may be said
that the laity cannot be left out and
that is true. They have a voice and a
wisdom which we have not. But the
future is not in the hands of the church
whose ministry has no voice, no in-
fluence, no authority as to worship and
policy and expediency. Another thing is,
the city church ought to furnish men
who shall influence affairs of the city.
If the church is relieved from taxation
and the minister from daily toil that he
may devote himself to these things, it
is but right that that church and that
minister should give back to society an
uplifting and wholesome influence in the
directing of its activities and in the shap-
ing of its ideas.

Mr. G. B. Van Arsdall "The Sons":

The situation just at this time is some-
what embarrassing. Part of the audi-
ence has gone home. The rest should
have gone home long ago had it not been
that they wanted to hear me speak.

The work of the church is not done.
What is the difference between the fa-
thers and the sons anyhow? There are
two sons that I will speak of. There
is one son who will think that every-
thing has been accomplished, that every-
thing has been done. There is another
who thinks that everything that is to be
undone. We ought to return to the
fathers, not for a statement of doctrine,
because each generation must state the
doctrine for itself; but for the spirit of
the fathers. The church treated them
as heretics and we will not be untrue
to them if we should in anything break
with our day and generation as they
broke with their day and generation. We
should go back to our fathers in seek-
ing always for that knowledge of the
Scriptures and that knowledge of life
which will give us better service. I am
willing to trust the mind and heart of
any man, however much he may break
with his day and generation, and if it
is the earnest conviction of his soul to
be of more service to humanity, and to
seek better light and better methods
and new schemes of church work, which
should not be done for the scheme's
sake but for the knowledge of doing bet-
ter service.

The music was furnished by the Chi-
cago Lyrics which is one of the most
popular quartets of the city. They sang
a number of selections which were very
much appreciated by the audience.

The Central Illinois Ministerial Insti-
tute will be held at Atlanta April 12-13.
The general subjects to be considered are
The Minister, the Congregation, and Do-
ctrine.

A FINE KIDNEY REMEDY

Mr. A. S. Hitchcock, East Hampton, Conn., (The
Clothier) says, if any sufferer from Kidney and
Bladder Disease will write him he will direct them
to the perfect home cure he used. He makes no
charge whatever for the favor.

EVANGELISTIC NOTES

Walter L. Martin, Glenwood, Ia., reports four confessions—two young married couples.

Mary Pickens-Buckner, Macomb, Ill., reports a week's meeting at a country school house—seven confessions.

M. L. Buckley, Harrison, Ohio, reports for last week, baptisms, 1,862; letters and statement, 596; denominations, 73; total, 2,531.

W. F. Shearer is assisting C. J. Sharp of Hammond, Ind., in a meeting. There have been 31 additions in the first two weeks.

Guy B. Williamson and wife are assisting Pastor Edw. L. Ely in a meeting at Atchison, Kan. Meeting ten days old and 14 additions.

Sixty additions at Iola, Kan., in the Omer and Sprague meeting. Last Sunday it was necessary to go to the Grand theater to accommodate the audiences.

Granville Snell, Shawnee, O. T., reports five additions. "I desire to thank those who have written me concerning friends who have moved here recently. Let us hear from others."

O. K. Downey, Urbana, Ill., writes: "Observed Foreign Missionary day. Were asked \$10.00. Raised \$40.00. Nine members received into the Endeavor. Four confessions, one by statement."

C. H. Hilton has closed his work at Blackwell, Okla., and has accepted a call to Ellensburg, Wash. Five added at Blackwell the last Sunday, and 111 during Bro. Hilton's pastorate.

Chas. D. Hougham, Zearing, Iowa, Ing, Ia.: "Our meeting is increasing in interest despite the stormy weather. Ten added. Samuel Gregg is an excellent evangelist and a consecrated worker."

Chas. D. Hougham, Zearing, Iowa, writes: Closed a three weeks' meeting with fifty-five additions, thirty-eight confessions, twenty-four heads of families. J. P. Garmong sang for us and did excellent service. Bro. Hougham has been in this field two years and is doing excellent service.

Oil Cure for Cancer.

Dr. D. M. Bye Co., the eminent Cancer Specialists, have cured hundreds of cases with their wonderful Combination of Oils, originated and perfected by them. It is no experiment, but the result of twenty-five years experience. Now in successful use ten years. Convincing evidence set forth in their new book, which can be had for the asking. Address Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind. (This the home office.)

CHILDREN'S DAY for HEATHEN MISSIONS

First Sunday In June, 1904.

The Foreign Christian Missionary Society furnishes Children's Day supplies, free of charge, to schools observing the day for Heathen Missions.

Order at once. Give number in school.

Address,

F. M. RAINS, Cor. Sec'y

Cincinnati, Ohio.

Evangelist Bennett, Arrowsmith, Ill., writes: "We closed our meeting at Brooke, Ind., with 67 added, making 152 in our last two meetings. We will assist the church here to build a fine \$9,000 building."

O. D. Maple takes charge of the church at Mt. Pleasant, Ia., the first of April. Bro. Maple recently organized a church at Mt. View, Okla., with 28 members. A preacher is wanted for part time. Write Mrs. T. E. Givens.

Sumner T. Martin, Bellaire, O., writes: "Six added last Lord's day. Three confessions, one reclaimed and a 'Friend' and a Catholic whom I baptized some weeks ago. Have about reached our apportionment, \$400."

An excellent meeting is now in progress at La Crosse, Kan., with 43 confessions. George E. Lyon lectured on "The Daughters of Eve." The lecture was replete with humor and closed with an eloquent tribute to motherhood.

F. A. Bright writes from Beaver Falls, Pa.: "Closed a four weeks' meeting. Forty-seven added, 44 by baptism. John McKee is consecrated pastor. It has been a pleasure to work with him. Sharon meeting began March 28."

N. H. Alford, Ladoga, Ind., writes: We closed seventeen days' meeting at the West Side Church, Kansas City, Mo., March 3, with forty-two additions. Bro. Clinton Aber, the pastor, is an earnest, faithful, godly man. We predict a bright future for the West Side Church. Began meeting at Clayton, Ind., March 12.

Herbert W. Cies, Red Oak, Ia., writes: "Two baptisms here recently that have not yet been reported. We took the collection for Foreign Missions the first Sunday in March. Our apportionment was \$40.00 and we raised \$49.40. This is the largest collection ever taken here for Foreign Missions so far as I can learn."

F. F. Wyatt reports meeting at Kings-ton now closed with 37 additions, increasing the membership 50 per cent. Meeting at Grinnell, Kan., resulted in eight additions, payment of the church debt and an invitation to visit again. Of this number 37 were by confession. Bro. Wyatt is now at Sharon Springs, Kan., with full house and splendid interest.

Evangelist G. A. Ragan has just closed a short meeting at Reno, a country co-operation with Marietta, Ohio, resulting in the re-establishing of the communion service, the revival of the Bible school, four baptisms, the election of a board of officers and securing weekly pledges for the current expenses for the year. The evangelist will continue in charge at Marietta for a few weeks preparing the way for the coming pastor.

Bloomington, Ill.—Raised to-day \$650 and more to come. We are quite happy.—Wm. Ross Lloyd.

Bellaire, O.—About \$300 in sight since last Lord's day. We are making a personal canvass this week for the other \$100, and it will come.—Sumner T. Martin.

Massillon, O.—Our combined offerings foot up to \$590.32. There are others yet to hear from, which no doubt will bring the amount up to the required \$600. The Living Link is assured.—George Dar-sie, Jr.

ARE YOUR KIDNEYS WEAK

Thousands of Women Have Kidney Trouble and Never Suspect It.



MRS. SCOTT.
An interesting letter to our readers from Mrs. Gertrude Warner Scott, of Vinton, Iowa:

Vinton, Iowa, July 15th, 1903.
In the summer of 1893, I was taken violently ill. My trouble began with pain in my stomach, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother saw in a paper an advertisement of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me, for the better, so they obtained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable to build me up again. I am now well, thanks to Dr. Kilmer's Swamp-Root, and weigh 148 pounds, and am keeping house for my husband and brother, on a farm. Swamp-Root cured me after the doctors had failed to do me a particle of good.
Gratefully yours,

Gertrude Warner Scott

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the Christian Century.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

That I may know him and the power of His Resurrection. Phil. iii. 10.

THE CHRISTIAN CENTURY
Six Months, Fifty Cents.

CHICAGO

Harvey.—Two more confessions. Audiences increasing. Mid-week evangelistic meetings proving a success.

The Austin church is in a union meeting with the Methodists, Baptists, Congregationalists and Presbyterians. Crossly and Hunter, Canadian evangelists, are doing the preaching. Austin has never known such a meeting. The Christian church is entering heartily into the union. Already several of our attendants have made the confession.

First Church.—Frank G. Tyrrell of St. Louis was greeted by a very good audience last Thursday evening considering the heavy downpour of rain. The lecture was interesting and entertaining. Bro. Tyrrell has many friends among Chicago Disciples. There were four additions since last report.

The Metropolitan church continues to flourish. Large audiences last Lord's day appreciated the addresses delivered by Bro. C. A. Young. He has the hearts of these people. Our pastor is earnestly striving to win souls to the Master's kingdom in our sister churches to whom we have loaned him for an evangelistic campaign. Over six hundred souls have accepted Christ under his ministry in the last eighty days and we rejoice that God is working together with him to extend the borders of His kingdom. He closes his work in Centerville this week and will be with us on next Lord's day.

Monroe Street.—A large and appreciative audience greeted Prof. Ott last Friday evening at the Monroe Street church in his lecture on "Sour Grapes." This was the first opportunity that a Chicago audience has had this privilege. The lecture was strong and dignified with just enough of the humorous to give it the popular flavor. The theme is vital and thought-provoking. In the last ten years Prof. Ott has taken rank with the leading lecturers of the day.

Jackson Boulevard.—Four persons united with the church on Lord's day. Two by confession and baptism. Bro. John Sweeney of Paris, Ky., worshiped with us at the morning service. He made a short address, alluding to his work in Chicago more than thirty years ago and called for the church to "hold the faith" and be true to the "old Gospel." His remarks made a deep impression on our people. Our Bible school was full to overflowing. The superintendent, Bro. Geo. Stover, has set the mark at 600 by the first of May and there is every indication that this average attendance will be realized. Sixty boys and girls were present at the Junior Endeavor Society in the afternoon and a representative C. E. worker complimented the officers by saying "that the Jackson Boulevard Junior Society was the best in Chicago." The Chicago Christian Missionary Society met in our church at 3 p. m. A large attendance and encouraging reports from all churches and missions.

Why seek ye the living among the dead? He is not here, but is risen. St. Luke xxiv. 5, 6.

Dedication at Fisher, Ill.—Sunday, March 20, was a day of rejoicing among the brethren here. At this time they entered their remodeled and enlarged house of worship. The dedicatory services were largely attended and were under the direction of the pastor, Elder S. Elwood Fisher. Formerly their house consisted of an auditorium 30x40 with small gallery and two robing rooms. Now the auditorium is 30x40 with lecture room (which can be thrown into use with auditorium) 20x28, and a 400-ft. tower 8x8. There is a basement 28x28 feet which will be fitted up for work room and dining room purposes.

The building is now heated with a furnace and lighted with Doran gasoline light. The wood work is all handsomely grained in oak and the walls papered with dark golden green. The pastor announced that the entire expense was \$2,300, and that \$750 must be provided for at that service and in 23 minutes it was raised and the house formally set aside for the worship of God.

A short revival service began in the evening.

S. Elwood Fisher, Pastor.

IN THE TRACK OF PAUL.

(Continued from page 313.)

story of the place, and the famous men who had lived there, we do not know. Nor were we able to stop, for our ship rounded the point of the toe soon after and by mid-afternoon was headed due southeast toward Alexandria.

That evening we met in our study-room for the communion service, which was most fittingly conducted by Bro. Newnan of Indianapolis, and later in the evening a sermon was preached in the main saloon by another of our number, Rev. W. R. Dobyns of St. Joseph, Mo. We could not fail to appreciate that we had enjoyed a great day. We had been in classic and apostolic scenes, and felt that something new and mysteriously beautiful had entered our lives never to depart.

The next two days were uneventful. We passed Crete on the post bow on Monday, and then our southward course

took us away from the path in which the hurricane had driven the apostle. Not again till we reach Jerusalem shall we touch once more the pathway of Paul. But we have at least traveled in his track, albeit in an opposite direction. He went as an oriental to preach the gospel among the nations of the West. We come as children of that West to visit the places out of which our salvation has gone forth. Neither east or west is any longer of moment, save as in both the life of Christ is revealed. But the holy places of Palestine will be sacred to Jews, Christians and Mohammedans alike as long as pilgrims journey to shrines, and as lovers of the Christ we go. On the morning of Wednesday, Feb. 17, we saw Pompey's Pillar rising above the domes of Alexandria, and knew that our long sea journey was at an end.

Alexandria, Feb. 19.

H. L. W.

We have received copies of "Recitations and Dialogues for Missionary Entertainments," a very admirable compilation of 64 pp., and "Missionary Fairies," a pretty Easter Cantata for Intermediate and Junior Endeavor societies and mission bands. Mrs. Jessie Brown Pounds is responsible for both publications, which are issued by the Christian Women's Board of Missions. Those getting up an Easter entertainment should see them.

If in this life only we have hope in Christ we are of all men most miserable.
I Cor. xv. 19.

We will send you free and prepaid a bottle of Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine). Only one dose a day perfectly cures indigestion, constipation, kidney, bladder and prostate glands. Send at once and be convinced that there is a cure for all stomach troubles, depressed conditions of mucous membrane, including catarrh in the head, stomach, bowels and urinary organs.

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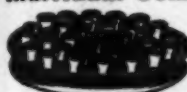
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That is to say, a million dollars from a million disciples for Home Missions would not impoverish, but enrich. Every heart would be rich toward God. Every contributor would be confident of treasure laid up in heaven. The cause of Christ would be set forward a decade. We ought to average one dollar a member for Home Missions.

We are asking for only \$200,000 this year to answer the appeals which already amount to double our spendable income of last year.

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CONSUMPTION

CORRESPONDENCE

Illinois Notes.

Most excellent results have attended evangelistic efforts during the past winter. The largest ingathering so far is that reported from Jacksonville, where Scoville and Helm were with Pastor Thrapp. This is one of the best churches in the brotherhood. Charleston comes next, where Wilson aided Shaw and the church to gather in two hundred. It is the simple gospel that wins men to Christ. Wherever it is preached, however simple may be its delivery, there are additions to the church.

The third district convention is the first announced for the coming season. The date is May 24-26, and the place is Cuba. This district has been making progress and meetings have been held by Evangelist Walton, assisted by his wife. They have held meetings at Ellenville, New Boston and Keithsburg, and will pitch a tent at Wyoming during the spring. This is one of our mission points where preaching will be sustained yet for some time.

Monser is still in the employ of the first district board and is closing his ipital meeting at DeKalb, where no work has ever been done by our people. He will organize a church of twenty-five members or more. The meetings have been held in the opera house at a heavy expense. The work will be sustained by the board at least for a time.

There have been a number of additions to the church here during the winter.

Charles C. Harl has resigned his work at Woodhull and Wyoming and taken the pastorate of the Cameron church. He is capable of doing excellent service. He preached formerly at Murray, Iowa.

I enjoyed a trip through Iowa, Missouri, Kansas and Oklahoma. In all of these the Disciples of Christ are numerous and active. In Oklahoma there are 301 churches, 100 of whom are housed. There are 16,000 disciples in the territory, while the Methodists number 13,000. There are a great many people from Illinois in these states, which probably accounts for these sterling people.

Kewanee.

A. C. ROACH.

Nebraska Secretary's Letter.

T. A. Lindenmeyer, pastor at Pawnee City, reports nine added there since he took the work. The Ogden meeting at Alma resulted in twelve additions to the church, all from new families.—O. L. Adams has re-organized the C. E. at Overton. Button revival in the Bible school, and prayer meeting started.—Fred Barnard has located with the Magnet church and will move his family there about the first of April.—J. B. White of North Bend reports four additions and two deaths there since he began work.—Three baptisms and one added in the Maxwell-McVey meeting at Ulysses. Good audiences are greeting the workers.—The secretary visited Ansley for a few days, remaining over Lord's day, 13th inst. The church there is united and ready for a good man to locate as pastor as soon as the right one

Dandruff

Men once a week, women once in two weeks, should wash the head with a copious lather of warm water and Glenn's Sulphur Soap. It will remove and keep out dandruff.

Glenn's Sulphur Soap is a specific for scalp and skin diseases. Be sure and get

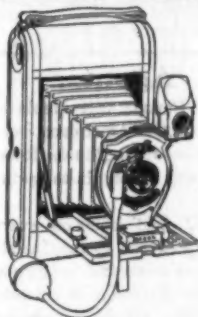
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Contains no narcotics or heart depressants, but in a simple, natural and pleasant way carries off rheumatic and gouty poisons from the blood by a gentle but efficient action on the pores, kidneys and bowels. Cannot harm—can't help but help. A postal will bring pamphlet. At druggists, 50c. or by mail from THE TARRANT CO., 21 Jay St., New York.

can be had.—C. V. Allison is preaching half time at Palmer. The church at or near Kingston is building a new house. This is a place off the railroad about twelve miles northeast of Ansley.—The old unused church building at Marquette has been sold, after being pretty well battered down by birds and weather and boys. The proceeds after sale will be put in the trust funds.—The secretary will visit the old Bethel church near Vesta, in Johnson county, on the 16th, to assist the few remaining members in properly disposing of the house there. This community has changed so entirely that there are practically none of our people left there.—What about that foreign mission offering? Several churches have reported apportionments doubled and others fully met. How is it with your church? Let Nebraska have her share in the large increase that is coming for this great work of the Lord. Lincoln, Neb. W. A. BALDWIN.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer, and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell them from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of anyone who may wish to make money easily. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

Wanted Agents.

The Wheat lands of Canada will double in value within a year. 50,000 Americans went in during 1903. Farmers from Illinois, Iowa, Kansas and Nebraska are moving in as spring opens up.

We have surveyors' field notes on every quarter section. You can sell to responsible parties at \$2.00 per acre down and balance in annual payments. We pay you cash commission out of first payment. Purchasers can sell at a profit before the second payment becomes due. We can give you highest references.

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Kansas.

We dedicated at Iola, March 6, raising \$2,425. E. N. Phillips is the beloved pastor. They have a \$9,000 property. R. A. Omer and L. D. Sprague were at the dedication, rendered valuable aid, and immediately began a protracted meeting.—We are under promise to dedicate at Dwight April 3, at Dresden April 17, and at Argentine some time in May. Many other church buildings are in course of erection in the State, such as Wichita, Emporia, Yates Center, Parsons, Clearwater and Herrington.—C. C. Atwood and wife are at Mound City in a meeting. Eleven added at last report. An epidemic of measles greatly hindered the meeting.—J. Ira Jones and Bert Bentley are at Armourdale, and had 22 additions by the 12th. This church passed through the great flood and the membership is so scattered and demoralized that the work necessarily moves slowly, but the people are greatly pleased with the work of the evangelists.—C. A. Hill and wife were compelled to stop the meeting at Roscoe, temporarily, on account of Brother Hill taking sick with pneumonia. They are efficient evangelists.—Brother Clutter has had a great meeting at Narka, 73 added. This is a good work. Brother Clutter thinks Kansas is a great state for young men. We fully agree with him.—The Kansas Ministerial Institute meets at Hutchinson April 5-7. A strong program has been prepared for our edification. Every preacher in the state should attend this gathering of our ministry.—The Kansas brotherhood should note the following dates for the district conventions: First district at Leavenworth, June 6-9. Second district at Olathe, May 9-11. Third district at Chetopa, May 3-5. Fourth district at Peabody, May 11-13. Fifth district at Courtland, June 1-3. Sixth district at Osborne, June 21-23. Seventh district at Lyons, April 26-28. Eighth district at Dodge City, June 14-16. Ninth district at (to be selected), May 17-19. Each district should take pride in its convention. The preachers and all the workers should take a deep interest. Work for a larger attendance and a helpful program.

Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the Resurrection of Jesus Christ from the dead. 1 Peter, 1, 3.

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Only one dose a day, and a cure begins with the first dose. No matter how long or how much you have suffered you are certain of a cure with one small dose a day of Drake's Palmetto Wine, and to convince you of this fact the Drake Formula Company, Drake Building, Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to every reader of this paper who desires to make a thorough test of this splendid tonic Palmetto remedy. A postal card or letter will be your only expense.



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